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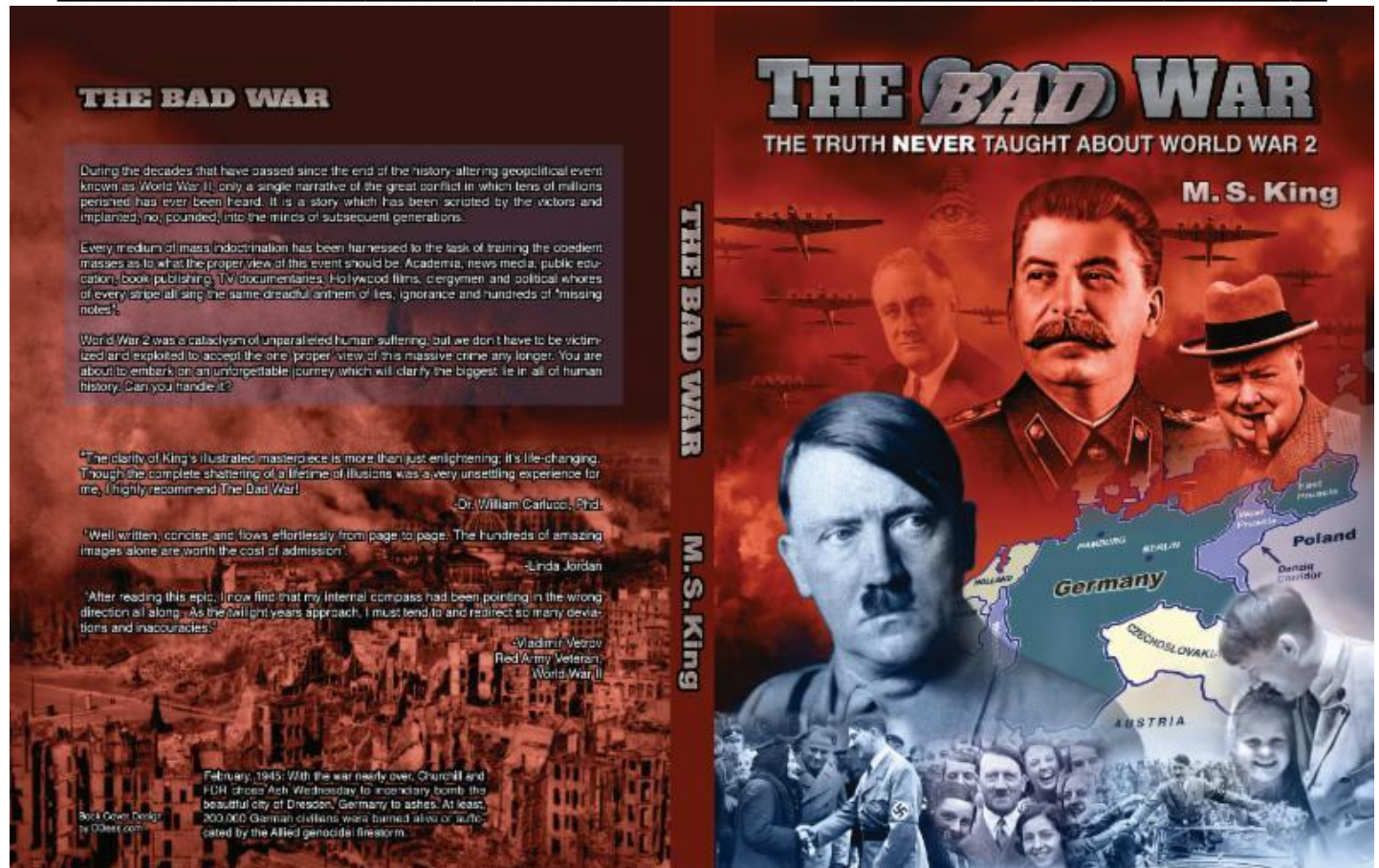
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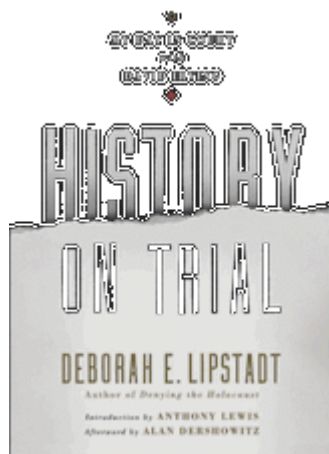


February 2015 No 845



Is Europe too dangerous for Jews? Leading Holocaust historian shares her rising level of alarm

by [Danielle Berrin](#), 14 January 2015



Deborah Lipstadt, author of the celebrated book "History on Trial: My Day in Court With a Holocaust Denier," has

eerily impeccable timing. Long before the terrorist events that shook France last week, the Dorot professor of Jewish and Holocaust studies at Emory University was scheduled to speak at Wilshire Boulevard Temple in Los Angeles on the rise of European anti-Semitism. The event, sponsored by the United States Holocaust Memorial Museum, will address the massacres in Paris and a troubling new trend Lipstadt has called "soft-core" Holocaust denial. Lipstadt was reached by phone literally as details unfolded of the terror attack at the kosher supermarket in Paris. Her book, "History on Trial," a [courtroom drama](#) in which Lipstadt had to prove the Holocaust happened, has been [optioned for film](#). Here she talks about the rising threat to Jews, its relationship to Israeli policy, and why, despite recent events, it is not 1939.

Over the last few years, the rise of European anti-Semitism has caused alarm in Jewish circles, even

before the events that took place in Paris last week. What should we make of this recent escalation?

Deborah Lipstadt: We've been warned about this. We've seen the signs of it. We've seen the attacks on Jews — and maybe the authorities took it seriously, but it certainly hasn't been taken seriously enough by others — and now, in the most obscene, horrible way, [it] has percolated out to the general community. French Jews have been under assault [for years] and where's the outrage? Not just for what is happening to Jews, but outrage at what's happening to [European] society. The Jews are the litmus tests; the Jews are the weathervane. **Even before the attack on the kosher supermarket in Paris, there was something uncanny about the violent massacre of cartoonists at the Charlie Hebdo newspaper. Even when Jews are not the targets, it's hard to see these acts as anything other than repetitive iterations of dark Jewish history.**

DL: This is not just a Jewish issue. Anybody who values a multifaceted, multicultural, liberal, democratic society should be terribly concerned. My thought is: It starts with the Jews, it never ends with the Jews.

Last August, in an op-ed for The New York Times, you wrote that people concerned with rising anti-Semitism tend to "overstate what is going on now and completely understate the situation in 1939." What's different now, from then?

DL: Things can be bad without it being a Holocaust. What happened at the supermarket in Paris was horrifying; what happened at Charlie Hebdo was horrifying. But the police were there to stop it. The government was there to condemn it. When these things happened in 1939 in Europe, there were no governments speaking out. [Anti-Semitism] was a government action! This is entirely different.

And yet, you also noted in your op-ed that far right, often anti-Semitic political parties have been gaining more and more traction in European parliaments.

DL: And that's disturbing too. People who are not on the streets shooting anyone, but who are very respectable, sort of feel that if only Israel would solve the [conflict], everything would go away.

Are Israeli policies at all to blame for the rise of Jew hatred in Europe?

DL: When there are problems in the Middle East, these situations exacerbate, they get worse. Let's just take Paris, for example. You have Ilan Halimi [the French-Jewish citizen of Moroccan descent] who was kidnapped and killed, held hostage in the most horrific way; then you had the murders in Toulouse at the Jewish day school; you had the murders at [the Jewish Museum in] Brussels; none of those things had anything to do with Gaza. Now, when things happen in the Middle East, do things get worse? Yes. But to simply link it all to Israel and put it all on Israel's shoulders gives the perpetrators a free ride.

Historically, whenever anti-Semitism rears its head, certain conditions within the larger culture make it ripe for scapegoating the Jews. You've blamed "a distinct strain of Muslim anti-Semitism" for the latest resurgence. So when we say "European" anti-Semitism, we're not even talking, really, about the average European.

DL: I'm talking in the main about Muslim extremism. You have a real problem in the Muslim community — which certainly doesn't mean all Muslims or all European Muslims — of an extremist element that is deeply anti-Semitic, deeply hostile, and willing to cause pain and lash out. And that has been sort of coddled by European society, as opposed to saying, "These people are dangerous." But I [also] think many Europeans have lost patience with Israel. There's this feeling, "Well, the Jews have sort of brought this on themselves."

So, how would you describe the phenomenon that what used to be exclusively anti-Semitic acts are now also happening to ordinary, secular Europeans?

DL: It's a failure to be able to live and accept a multicultural, liberal, democratic society. And there's been a certain infantilization of Muslim extremists in much of Europe, by saying, "Oh, we shouldn't reprint these cartoons because they're insulting." That's an infantilization and capitulation to extremists. Too many people are willing to say, "They're anti-Semitic, but it doesn't really affect me. My ox is not gored." Well, your ox has been gored.

Why does it take an act of extreme violence against non-Jews for people to wake up and take to the streets?

DL: Because there's a certain attitude of, "Well, this happens to the Jews; this is all because of Israel, and if only Israel would solve the problem with the Palestinians, all this would go away." It's a way of blaming the victim.

Last summer during the Gaza war, the U.K.'s Sainsbury grocery store removed kosher products from its shelves in response to anti-Semitic threats, which signaled to journalist Jeffrey Goldberg that Israel and Judaism had been "thoroughly conflated." And yet, those who hold anti-Israeli views will argue that they are critical of Israeli policies, not Jews.

DL: The two have been tied together. I mean, like BDS [Boycott, Divestment and Sanctions] people who immediately after Charlie Hebdo said, "This was the Mossad." [Note: On Jan. 8, an article in the Jewish newspaper The Algemeiner reported a BDS conspiracy theory linking the Mossad to the Charlie Hebdo shooting.] Those are the crazies. Those are the extremists. But to them, it's one and the same. Kosher food has nothing to do with Israel, but I can assure you that the next time those supermarkets that were targeted want to order soup nuts, they're going to see whether there's a non-Israeli brand they can buy.

Israeli Prime Minister Benjamin Netanyahu was quick to conflate the anti-Semitism in Europe with what he perceives as an anti-Semitic regime in Iran, which has avowedly denied the Holocaust but hasn't publicly sanctioned anti-Semitic violence. What is the relationship between Holocaust denial and anti-Semitism?

DL: I don't think Iran's Holocaust denial is very important right now. Each time [Iranian President Mahmoud] Ahmadinejad would talk about Holocaust denial, his status in the free world would go down a little bit. He could talk about wanting to kill Israelis and wiping Israel off the face of the Earth — but [when] he said, "There was no Holocaust," people got upset. I think hard-core denial has really diminished; what I see more of is a trivialization of the Holocaust — the "genocide" of the

Palestinians, the "Nazi-like" tactics of the [Israel Defense Forces]. It's not outright denial, but it's denying the true nature of what's going on. That's what I call soft-core denial.

What would change if a solution to the Israeli-Palestinian conflict were reached tomorrow?

DL: The solution extremists want is the end of Israel. So a two-state solution is not going to suddenly calm them down. These are people who have been bred on terrorism, and bred on distrust, and bred on Sharia law. These people aren't going away.

So how can Jews and liberal, democratic societies guard against acts of terror?

DL: I don't know. I'm not a policy analyst. I'm a historian.

How would you characterize your current state of alarm?

DL: My state of alarm is higher than it's been in the past and getting higher.

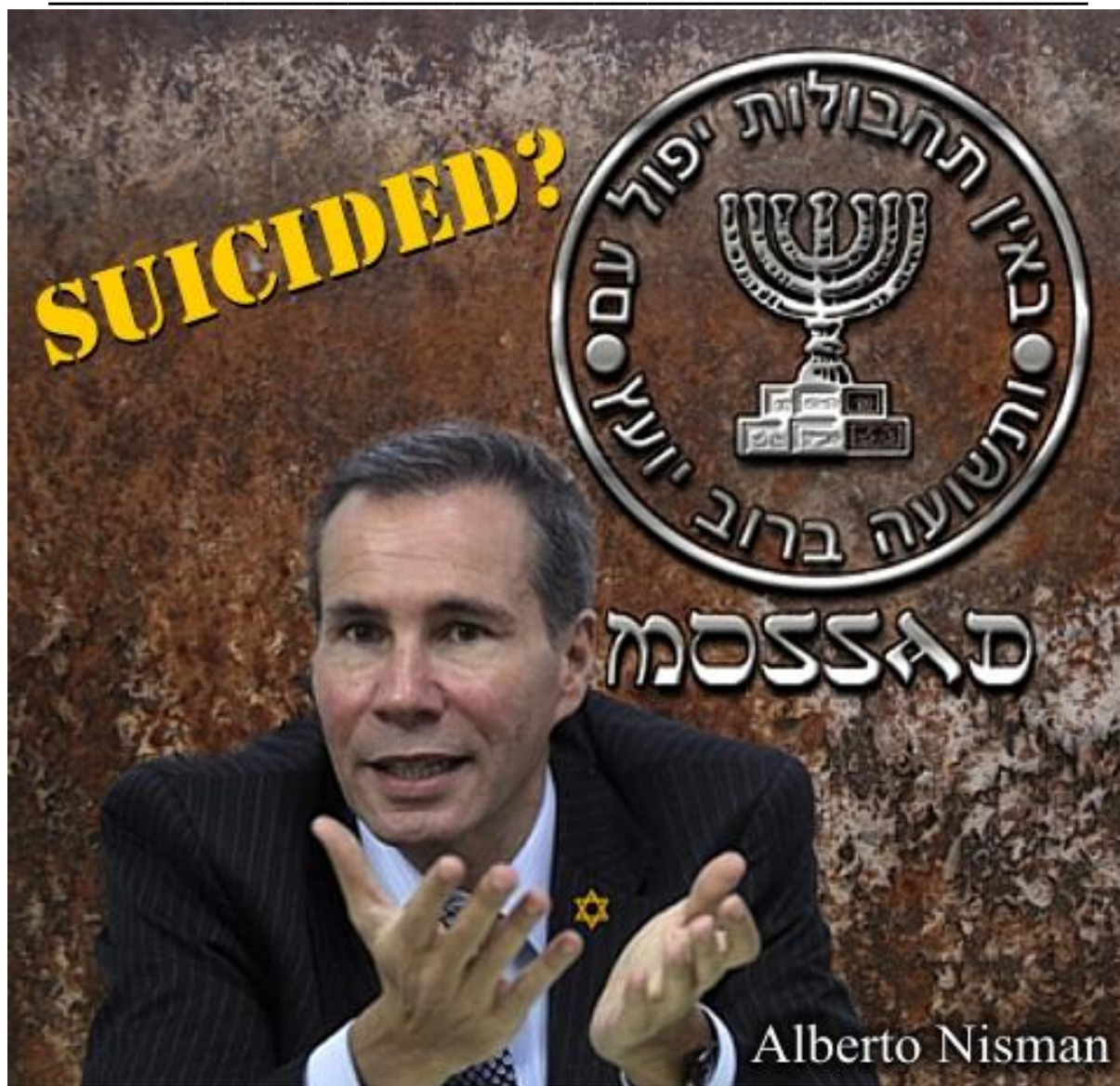
Having studied Holocaust denial and anti-Semitism for so long, don't you ever get tired of these topics?

DL: (laughs) So tired. So tired! But, on the other hand, I feel lucky that I get to write about, study and teach something I care so much about. My vocation and my avocation come together, and that's pretty nice.

"The Longest Hatred: Confronting the Rise of Anti-Semitism in Europe" is free and open to the public, but advance registration is required. Individuals interested must register by Jan. 16 at ushmm.org/events/lipstadt-los-angeles. Contact the museum's Western Regional office at (310) 556-3222 or email at western@ushmm.org.

<http://www.jewishjournal.com/hollywoodjew/item/is-france-too-dangerous-for-jews-leading-holocaust-historian-on-her-rising>

Note: The longest hatred is Anti-Gentilism; read Talmud where the world divides into Jews and Non-Jews!



<http://theuglytruth.podbean.com/e/tut-broadcast-jan-20-2015/?token=a4bf732e7cee6dc0e37be282306f2665>

Coutances: Vincent Reynouard condamné à deux ans de prison ferme pour négationnisme

Cet ancien professeur de mathématiques avait déjà été condamné par la justice pour des faits similaires. Il comparait ce mercredi à Coutances pour une vidéo remettant en cause l'extermination des juifs d'Europe.

CM, Publié le 11/02/2015 | 18:15, mis à jour le 11/02/2015 | 18:15



© FB Vincent Reynouard à son procès ce mercredi au tribunal de Coutances

Lors de l'audience, ce mercredi après-midi au tribunal de Coutances, le prévenu a déclaré qu'il ne souhaitait pas "transformer le tribunal en tribune". L'homme a pourtant déroulé l'argumentaire classique du négationniste, invoquant la liberté d'expression et fustigeant la loi Gayssot, "inconstitutionnelle" selon lui, qui a institué le délit de contestation de l'existence des crimes contre l'humanité. A la barre, l'ancien professeur de mathématiques qui a déjà été condamné en 2007 pour des faits similaires, a exprimé sans détour ses convictions, affirmant suivre l'idéologie du national socialisme.

Au coeur du procès de ce mercredi, [une vidéo postée sur internet](#) dans laquelle il remettait en cause l'existence de l'extermination des juifs d'Europe et dénonçait la participation de jeunes bas-normands à des voyages d'études à Auschwitz, des voyages relevant selon lui d'un "embrigadement au nom du « devoir de mémoire »". Dans ce film de 45 minutes, hébergé sur un site d'extrême droite, l'auteur s'en prenait à deux associations de mémoire et utilisait des images de jeunes de la région ayant participé à des commémorations. Si la défense du prévenu n'a suscité aucune surprise, le jugement rendu par le tribunal n'a pas manqué de marquer les esprits. Vincent Reynouard a été condamné à deux ans de prison ferme, soit le double de ce qui avait été requis à son encontre et le double de la peine encourue pour ce type de délit (1 an de prison). Le procureur jugeant la peine excessive a interjeté appel. Il y aura donc un second procès à la cour d'appel de Caen. L'ancien professeur de mathématiques de bientôt 46 ans avait également été condamné à verser 3500 euros à la Licra (ligue internationale contre le racisme et l'antisémitisme) ainsi que 500 euros aux associations D-Day Overlord et Westlake Brothers Souvenir. Cette dernière avait prévu de reverser cet argent à un vétéran anglais pour financer des soins médicaux. Enfin, Vincent Reynouard devait verser un euro symbolique à la communauté de communes de Trévières.

Deutsch

Dieser ehemalige Mathematik-Lehrer [tatsächlich Chemie-Lehrer] war bereits früher wegen

ähnlicher Vergehen verurteilt worden. Er mußte sich vor dem Gericht in Coutances wegen eines Videos verantworten, das die Vernichtung der Juden Europas in Zweifel stellte. Während der Verhandlung, diesen Mittwoch nachmittag am Gericht von Coutances, hat der Angeklagte erklärt, daß er nicht beabsichtigte, „das Gericht in eine Bühne zu verwandeln“. Dennoch hat der Mann die klassische revisionistische Argumentation ausgebreitet, indem er sich auf die Meinungsfreiheit berief und das Fabius-Gayssot-Gesetz [ähnlich dem § 130 StGB der BRD] mißachtete, das seiner Meinung „verfassungswidrig“ sei, das das Verbrechen darstellt des Bestreitens des Bestehens der Verbrechen gegen die Menschheit [wie in den Nürnberger Prozessen von 1945/46 festgestellt]. Vor dem Gericht hat der Lehrer, der bereits 2007 für ähnliche Vergehen verurteilt worden war, unumwunden seine Überzeugungen dargelegt, daß er der Ideologie des Nationalsozialismus folgen würde.

Kern des Prozesses diesen Mittwoch war ein im Internet veröffentlichtes Video

[<https://www.youtube.com/watch?v=dNc58tINu2A>], in dem er die Existenz der Vernichtung der Juden Europas bestreitet und die Teilnahme Jugendlicher aus dem Département der Bas-Normandie zu Schulreisen nach Auschwitz verurteilte, Reisen, die seiner Meinung nach eine „Vereinnahmung im Namen der „Erinnerungspflicht“ darstellen würde.

In diesem Film von 45 Minuten Dauer, auf einer rechtsextremen Netzseite eingestellt (<http://sansconcessiontv.org/phdnm/>), griff der Autor zwei sog. Erinnerungsvereinigungen an und benutzte die Bilder der Jugendlichen aus der Region, die an solchen Erinnerungsprojekten teilgenommen hatten.

Wenn die Verteidigung des Angeklagten keine Überraschung dargestellt hat, so hat im Gegensatz dazu das Urteil des Gerichts die Gemüter erhitzt. Vincent Reynouard wurde nämlich zu zwei Jahren Haft ohne Bewährung verurteilt, also das Doppelte von dem, was die Staatsanwaltschaft gefordert hatte und was das Gesetz als Maximalstrafe festlegt (ein Jahr Gefängnis). Der Staatsanwalt, der die Strafe als zu hoch empfand, hat Berufung eingelegt. Es wird also einen zweiten Prozeß vor der Berufungskammer in Caen geben.

Der ehemalige Chemie-Lehrer, der bald 46 Jahre alt sein wird, wurde ebenso dazu verurteilt, 3.500 Euro an die Licra (Internationale Liga gegen den Rassismus und Antisemitismus) zu zahlen und weitere 500 Euro an die Vereinigungen D-Day Overlord und Westlake Brothers Souvenir. Letztere hatte angekündigt, dieses Geld an englische Veteranen für die Bezahlung ärztlicher Untersuchungen weiterzuleiten. Zuletzt muß Vincent Reynouard einen symbolischen Euro an die Gemeinde von Trévières bezahlen.

<http://france3regions.francetvinfo.fr/bassenormandie/2015/02/11/coutances-vincent-reynouard-condamne->

The Power of the Holocaust Lobby in Britain

[Francis Carr Begbie](#), February 1, 2015

When it comes to a crude illustration of who has power in Britain you could hardly do better than take a look at the [plans](#) for the massive new Holocaust Memorial complex to be built in the centre of London ("[Britain's Promise to Remember: The Prime Minister's Holocaust Commission Report](#)"). This gleaming new temple of worship for the state religion of the Holocaust will be located, most likely, beside Tower Bridge making it an indelible part of the London skyline and as much a city landmark as Big Ben.

It will be the largest of its kind in Europe and will rival similar memorials such as the United States Holocaust Memorial Museum, adjacent to the National Mall in Washington, DC, and the National September 11 Memorial and Museum in New York. The British taxpayer is contributing £50 million to this project on the understanding that at least the equivalent is met from private sources. Doubtless this will multiply before it is all over.

In announcing it on Holocaust Memorial Day Prime Minister [David Cameron](#) was keeping the solemn promise he made to the Jewish people, that "Ensuring that the memory and lessons of the Holocaust are never forgotten lies at the heart of Britain's values as a nation." The British Government has agreed that it has to do much more to step up its indoctrination of British schoolchildren.

With only weeks to go before the next general election this Memorial announcement has given Cameron a golden opportunity to bend the knee and demonstrate his obeisance. Whether it is in front of the [Knesset](#), on a visit to [Auschwitz](#) or celebrating [Jewish holy days](#), he never misses a chance to declare his devotion and unswerving loyalty to Jewish power.

It is far from the first structure built to remind Londoners of their subjugation. The Tower of London on the Thames was built by William the Conqueror as a castle keep but the real message conveyed by its forbidding stone walls could hardly be clearer — remember who your masters are now.

A thousand years later the message of this new monument to power will be more understated but equally unambiguous. Cameron said "The evidence is clear that there should be a striking new Memorial to serve as the focal point of national commemoration of the Holocaust. It should ... make a bold statement about the importance Britain places on preserving the memory of the Holocaust. It will "be a place where people can pay their respects, contemplate, think and offer prayer."

The announcement came at the end of perhaps the longest propaganda bombardment that the British public has endured in peacetime. For in the days leading up to Holocaust Memorial Day it has been impossible to open a newspaper or turn on TV without Holocaust remembrance shoved down our throat.

From approximately 2017, generations of schoolchildren will be processed through the doors of this Learning Centre building to be indoctrinated. Via the modern miracle of virtual reality headsets they will be able to enjoy total 360 degree immersion into a Jewish ghetto or a German town of the 1930s and to learn about the horrors first hand.

No expense will be spared in providing lectures, seminars, theatre enactments. A professorship will be launched. There will be fellowships.

And it cannot come a moment too soon. There is an urgent need for it because, despite the tens of millions of pounds already spent on Holocaust indoctrination, the mandatory teaching in the schools, the specialised school courses, the endless BBC documentaries, anti-Semitism in Britain seems to be at an [all-time high](#).

Which may have something to do with the Israel's atrocities on the West Bank that have led to the deaths of around 2,200 civilians in a procedure known as "[mowing the lawn](#)."

Ever since then, as the British public has been daily informed by a tireless media, the incidents of anti-Semitism have ticked relentlessly upwards. Not a day passes without a fresh headline on this.

It is not as if there is any shortage of Holocaust monuments in Britain. From the Lake District to Cornwall there are more than 100 plaques, statues, memorial gardens. There is the huge Hyde Park Memorial erected in 1983. There are [Kindertransport statues](#) at Liverpool Street and Maidenhead railway stations.

But the Jews who made up the Memorial Commission insisted that more needed to be done. Not only that, but Britons themselves need to be firmly reminded their record was tarnished. "As the number of refugees from Germany increased during the 1930's, there was constant pressure to restrict immigration, mainly due to high unemployment. Britain refused to accept any more refugees." "In 1937 violence in the region led Britain to curb immigration [into Palestine]." Jewish MP Ian Austin said Britain could have done more. The message is clear — Britain must shoulder its share of Holocaust guilt.

British schoolchildren too are failing to come up to scratch. Research showed deficiencies in children's understanding. And there is no hiding the tone of irritation in the report.

People must understand who carried out the Holocaust. The Holocaust was not carried out by a few key actors but with widespread complicity. There is already a great deal of education on perpetrators' roles but not enough on the role of society and bystanders.

And it is not just British schoolchildren who need to do more work.

Education does not only apply to those of school age. The Holocaust may have been authored by the Nazi leadership but it could only be executed with the complicity and actions of broad based society, in particular that part of society who would be ordinarily be expected to protect and nurture the downtrodden and the oppressed. Therefore training programmes for people becoming police officers, judges, doctors, nurses and other public servants would include lessons from the Holocaust. This would enable trainees to examine the role their professions played in the Holocaust and challenge them to reflect upon their professional and personal responsibilities in a democracy today.

At times the Holocaust Commission document verges on the shrill:

Of primary importance is that future generations understand the historical facts of the Holocaust. It is

such an unimaginable and significant event that people must always understand what happened, why it happened and to whom and what the consequences were. They must understand the enormity of the Holocaust. They must understand the Holocaust in the context of over a thousand years of anti-Semitism in Europe.

All of Europe was complicit. Europe must therefore pay the ultimate price — complete surrender to Jewish interests, Third World immigration and the loss of cultural and political sovereignty. The same could be said about European-derived societies in North America, Australia, and New Zealand.

All of which of course begs so many questions that it hard to know where to start. One of the most striking aspects of the report is that it does not even begin to ask the question as to why should so much attention be paid to one massacre and none at all to others for which people in Britain have equal interest.

On why, exactly, the Jewish experience should be so privileged, the Holocaust Commission report does not even attempt to answer this question.

In considering the design of the new Memorial, the Commission debated at length the important question of whether and how to represent the fate of other victims of Nazi persecution. The Commission resolved that, at its heart the Memorial must represent the experience of the Jewish victims, determinedly and systematically targeted for total construction based not on lifestyle or belief system but on genetic origins.

However it would be an injustice to the memory of those other victims not to reflect upon their tragic experiences too. Amongst these victims were members of the Roma community, Jehovah's Witnesses, political dissidents, homosexuals and people with mental and physical disabilities So the Commission believes it is essential that the new Memorial recognises the persecution of non-Jewish victims, whilst maintaining the centrality of the six million murdered Jews.

As I've written [previously](#):

One question never asked is why is the teaching of political violence so selective? Surely it would be more appropriate for Muslim and Hindu school students to learn about the million plus who were killed during the partition of India. And what about the Armenians who proportionately suffered one of the worst massacres of the twentieth century at the hands of the Turks who themselves are now one of the biggest immigrant populations in London and whose application to join the European Union Britain is supporting.

And if we are looking for patterns of political violence, how can it be right to avoid mentioning the massacres and cultural annihilation that everywhere follow the spread of Islam, not to mention the recent massacres of Christians in Pakistan and Nigeria.

Then there is the largest omission of them all — of the biggest campaign of extermination of the twentieth century carried out by the Bolsheviks in which between 12 and 14 million were exterminated by planned starvation and liquidation.

By any standards the Communist menace was as much of a threat to British security as Nazi Germany. They were an enemy for far longer, had nuclear weapons pointed at our cities, and their agents and sympathisers were deeply entrenched in our establishment.

Is it the hugely disproportionate presence of Jews among the Soviet communist leadership at the time the reason that this subject seems to be so off-limits in the West today? Does the kinship that our cultural Marxist overlords feel for their revolutionary Marxist predecessors mean they are off limits when it comes to criticism? Certainly the organised financial and political power of the Jewish community seems to be the biggest deciding factor when it comes to deciding which massacres contain warnings from history and which ones don't.

* * *

Reminders on who has the real power in Britain come at such a dizzying speed it is hard to keep up these days. Take a hapless Church of England vicar called the Rev [Stephen Sizer](#) who has been forced to apologise following complaints from the Board of Deputies of British Jews following his Facebook statement in which he linked the 9/11 bombing to Israel. Despite the apology his Church of England bosses have still launched an investigation. The Rev Sizer has a history of disputes with Board of Deputies over his previous comments about Israel and the Palestinians.

Liberal Democrat MP [David Ward](#) was also disciplined by his party leader for tweeting his disgust that the Israeli leader Netanyahu had attended the Paris march after the Charlie Hebdo massacre. He wrote "#Netanyahu in Paris march - what!!! Makes me feel sick." This led to a furious complaint from the Israeli ambassador. There were similar complaints two years ago and Ward was suspended by his party in 2013 after the Board of Deputies complained that he had said that Jews had not learned the lessons of the Holocaust.

At that time Ward wrote that he was "saddened that the Jews, who suffered unbelievable levels of persecution during the Holocaust, could within a few years of liberation from the death camps, be inflicting atrocities on Palestinians in the new State of Israel and continue to do so on a daily basis in the West Bank and Gaza".

David Aaronovitch of the *Times* takes such a [firm view of freedom of speech](#) that he encourages anyone who is not happy with it to leave Britain. Clearly his co-religionists at the Board of Deputies have yet to get the message. If only David Ward MP or the Rev Sizer had such an eloquent and prominent media spokesman in their corner. If only they enjoyed the freedom of speech of the late [Rabbi Schneerson](#).

Hard on the heels of Holocaust Memorial Day came the lavish public celebrations to celebrate the 50th anniversary of the death of [Winston Churchill](#).

TV schedules were cleared to show the massive re-enactment of his funeral barge being taken down the Thames accompanied by a flotilla of Royal Navy vessels.

At first blush this massive display — baffling to most Brits — would seem to confirm not only that Britain is turning into a gigantic historical theme park, but that there is a determination to hang onto our rich historical heritage. But alas that would be far too generous an interpretation.

In a time when the changes are coming at hallucinatory speed our political masters have decided it is good for us to be allowed some trappings to hang on. There is something inevitable about the co-opting of the Churchill myth in the service of Israel. In his Churchill speech Prime Minister David Cameron was determined to announce that one of Churchill's achievements was the

creation of the State of Israel. It has already been discovered that Churchill was Israel's "[forgotten friend](#)."

For it is through the hollowing out of Britain's institutions that we are being transformed. There is no danger of such institutions such as the Royal Family or the armed services ever being dismantled. Instead they are being

re-engineered internally. The Prince of Wales has said that instead of representing the Church of England he wishes to represent "faiths." Today the newspapers feature admiring interviews with the wife of a senior army officer whose "bravery" is to be celebrated because he is about to come out as gay.

And that is how a traditional society is dismantled.

Advance Ethnic Warfare

Chill Criticism: The Moral and Political Fraud of Anti-Semitic Theory

[Mark Green](#), February 9, 2015 — [32 Comments](#)

Jewish gatekeepers are concerned. And for good reason. Anti-Semitism is once again 'on the rise'. Even [new strains](#) of anti-Semitism are threatening to break loose. This is where the *scientific study* of anti-Semitism comes in.

One scholar that's devoted to this subject is Dr. Charles Ascher Small, founder and director of the New York based *Institute for the Study of Global Anti-Semitism and Policy* (ISGAP). ISGAP now has offices on college campuses in Canada, Europe and the US. Recently, the [Jerusalem Post](#) interviewed Dr. Small who, not surprisingly, sees himself an expert on this subject. Small offered these provocative insights:

[Anti-Semitism] is inherently genocidal, because when the dominant way of perceiving reality was through the lens of religion, the Jews were the wrong religion and they were blinded by evil for not accepting the Christian notion of the messiah, so in order for the individual Jew to be redeemed he or she had to accept the Christian version of the messiah.

Small, like virtually all of the world's 'experts' on anti-Semitism (including the bizarre [Dr. Theodore Isaac Rubin](#) whose profundities were recently reviewed in *TOO* by Andrew Joyce), happens to be Jewish. Acknowledging that Muslims and atheists can also be 'anti-Semitic', Dr. Small nuances his analysis by saying that other groups mistakenly tar the Jews unfairly by viewing them through the lens of racial (impurity) or other xenophobic avenues.

"In contemporary times, says Dr. Small, "Israel, as the Jewish nation-state, has become a stand-in for the Jew in this regard.

"Now people in governments in the Western world, in the United States and Europe, say that for the world to be saved the stubborn Jew has to change. Not only to they have to change to protect their own society, but if only the stubborn Israelis would change, jihadism and radical Islam will dissipate.

The world will be saved.

And this is a very dangerous aspect of anti-Semitism that is irrational," he asserted.'

Dr. Small has given the world a very concise and multi-purpose theory. It reveals a lot. Mostly, it reveals the self-serving mission of Jewish theories of Anti-Semitism. Dr.Small's familiar storyline goes this way:

Jews are continuously persecuted but always blameless. This is because 'anti-Semitism' is a *disease*. And for murky reasons, Jews are the only target of this unique sickness. Key axioms baked into anti-Semitic theory include: (1) Jewish innocence, and (2) eternal and unjustified outside hostility which Small says is 'irrational'.

How shall we explain this to the Palestinians?

Not to worry. Palestinian troublemakers are pretty much categorized as 'terrorists' these days, not anti-Semites — though there is, apparently, a virulent strain of anti-Semitism afflicting even Arabs, who are a Semitic people. So the inmates in Gaza are not off the hook by any means. And let's not forget the dark history of *Christian* anti-Semitism either. After all, Jewish people have been intermittently [expelled from dozens](#) of areas over the past two millennium. The reason? 'Anti-Semitism'.

Any questions?

Like all apostles of *anti-Semitic theory*, Small and his contingent spend little time publicly debating their ideas and conclusions, since anti-Semitic theory (AST) is essentially a closed Jewish discipline. It's deeply affected however by 'in-group/out-group' thinking. Thus, one hears *all about* anti-Semites, but not *from* them. There's no *equal time* clause for the *bad guys* in this field of study. It is an agenda-driven branch of knowledge.

But now Dr. Small has ratcheted up standard anti-Semitic theory yet another notch. Not content to merely tar critics of Israel or organized Jewry with the usual litany of denunciations, Small wants us to believe that the *Goyish* disease-carriers who dare to 'defame' *the Jewish people* are 'irrational' enemies of *all Jews*, and that these anti-Semites are ultimately intent on committing genocide!

Just hearing this malarkey makes me want to punch him in the nose.

Small's scholarly observations get increasingly provocative — if not altogether unhinged — in the degree to which they gradually defy reality.

Wikipedia quotes Dr. Small saying, "*The people [anti-Semites] who believe anti-Israel mythologies [tend] to believe that Jews are not honest in business[never!], have dual loyalties [absurd!], control government [impossible!] and the economy[ridiculous!] and the like*".

Is he kidding?

There are in fact *mountains of evidence* which do give more than a little credence to many of these so-called 'anti-Semitic' myths, as the links above reveal. But ideologues like Small dismiss counter-proofs as 'anti-Semitic canards'.

Tellingly, the *term itself* is something of a canard since most people even don't even know what the word *canard* means.

Small seeks nothing less than to conflate criticism of Jewish conduct (or Israel's money-inhaling relationship with the American taxpayer) with stuffing Jews into gas chambers. This is, of course, mendacious fallacy. But it's

used all the same to legitimize the [coercive muzzling](#) of non-violent satire and opposition.

As for Small's 'research', how can strongly self-identified Jews 'study' their enemies without having their own intense biases affect their scholarship? Are they kidding? It's not possible. Yet Small and his beehive of experts fanatically believe otherwise. And their Jewish support network keeps funneling them money and cheering them on! Might this be an expression of mass psychosis? What we have here then, emanating from these all-kosher cliques are not 'studies' at all, but the emergence of more Jewish think tanks, [spy operations](#), and on-campus propaganda mills.

Anti-Semitic Theory (AST) is the one conspiracy theory that we're *required* to believe: the conspiracy against Jews.

But AST maligns millions of otherwise honest, responsible and law-abiding people who see organized Jewry *doing harm* and want to stop it. The unstated mission of AST is to keep the se critics *quiet and guilt-ridden* via anti-Semitism taboos. Failing that, [hate speech and hate crime laws](#) have been crafted, many of which impose *criminal penalties*.

Controlling speech — even specific words — goes a long way towards managing political discourse. Public opinion follows. It's a delicate operation but the payoff is huge. This soft control allows dominant voices to establish *aruling narrati ve that might not otherwise emerge*. Consolidation of media ownership by [like-minded people](#) helps push this process forward. And to help shore up *certain important lessons* even more, there's the never-ending drumbeat about dead Nazis (cinematic dramatizations, educational courses, books, TV shows, and documentaries), The Holocaust (ceremonies, museums, news programs, educational curricula, field trips, and media references), not to mention the ever-expanding US 'War on Terror'. But the hysterical buzz over 'terrorism' is somewhat misplaced when one does an actual [body count](#).

Indeed, both 'terrorism' and 'anti-Semitism' are *highly charged* terms, although their meanings (and moral underpinnings) remain fuzzy in the average mind. What's significant however is that these words *identify the bad guys*. Meanwhile, US media not only describes *Apartheid Israel* as 'democratic', but reminds the average consumer of processed news that the US and the Jewish State are one another's 'closest allies'. Israel's regional enemies on the other are treated as if they are an imminent threat to Western civilization. This media-induced worldview excites average Americans into embracing the next Mideast war. It's become a [pattern](#). Adding fuel to the fire, many pro-Zionist pundits now accuse Obama of (secretly) being a Muslim. If only it was true! The US then might have a more balanced foreign policy. But even Obama, despite his feud with Benjamin Netanyahu, cannot possibly get much outside the Zionist straightjacket. America and Israel are now [joined at the hip](#). But

the cooked-up rumor about Obama being a Muslim is actually code. What Obama's critics really hate is his *lack of hawkishness* towards the usual Mideast suspects, as well as even Russia, which is aligned with Iran and Syria. Israel relies on US bellicosity to maintain its fierce hegemony.

Although America is a wealthy, powerful, dynamic, secular, multi-racial, *military titan* with a core population

of European-derived Christians (none of whom are — or will ever be — *eligible* for Israeli citizenship), the Jewish State has successfully enlisted [US support](#) since Truman, and indeed, [far earlier](#). This support has evolved to be virtually unconditional. This fact alone is astonishing. Israeli power in America is a reminder of rising Jewish power worldwide. And it's in a class by itself.

As for honestly exploring the *impact* of organized Jewry on the non-Jewish world, Small and his fellow-travelers suffer from a deep intellectual, political and emotional *conflict-of-interest*. This bias renders them unable to see themselves (and judge their conduct) as others do. Peddlers of AST even refuse to acknowledge that Jewish aspirations, Jewish myths, Jewish competition, Jewish power, and Jewish self-segregation almost-inevitably clash with the cultural and political interests of whatever host their culture Jews find themselves in. Don't they get it? Or are they just pretending not to?

This syndrome (some call it 'Jewish blinders') afflicts countless academics, intellectuals and activists. Jews commonly establish extensive ethnic networks wherever they dwell. Even some 'progressive', Jewish-led, US-based protest groups that claim to want to pressure Israel to change its ways, nevertheless create soft barriers to limit non-Jewish participation.

The hypocrisy is stunning. Jewish-Americans have famously promoted racial integration (in America), 'secularism' (marginalization of Christianity), as well as displacement-level *Third World immigration* here. One big, happy, inclusive family, right? But the Jewish State is aggressively pursuing an *opposite agenda* for itself, as it strategically *marginalizes* and [pushes out](#) its native, *non-Jewish* inhabitants.

Jews are a very brilliant people. They are also a *transformative* people. Their extraordinary effectiveness in advancing political change requires cohesion, purposefulness, intelligence, aggression, planning and tenacity. *ve that might not otherwise emerge*. Consolidation of media ownership by [like-minded people](#) helps No collection of self-serving theories from Small and his cronies can explain this away. 'Anti-Semitism' then should be seen as a [cultural defense mechanism](#).

Of course, *precisely what 'anti-Semitism' is*, nobody can say. How it functions *in reverse* however is revealing. And its impact can be [devastating](#).

Activists like Small and his associates at ISGAP, for instance, grant themselves the liberty to impugn the character — if not the *sanity* — of their adversaries with complete license, without any effort at all to ascertain the rational basis of anti-Jewish attitudes. This is tyranny. AST conveys rare privilege: the right to defame and damage your opponents while basking in permanent *victim status*. AST is designed to *delegitimize* opposition or even rational discussion.

Dual Loyalty as an Example of a Rationally Based 'Anti-Semitic Charge'

For example, consider the 'anti-Semitic charge' that Jews have 'dual loyalties.' *Of course*, many American Jews have dual loyalties. This is where Small's *serial denials* really start to go off the deep end. Indeed, scores of prominent Jewish-Americans alternate between working for the US government and working for pro-Israel activist think tanks; many are dual US-Israeli

citizens or have family and close personal ties to Israelis, and some have served with the Israeli Defense Forces (IDF) or have family members who have served. One prominent Jewish-American, Chicago Mayor and former Obama White House Chief of Staff, Rahm Emmanuel, became a civilian 'volunteer' for the IDF during America's first war against Iraq in 1991. And like countless US-based Zionists, Emmanuel has never served so much as one day as a [hasbara](#) America's most well-known, US-Israeli dual citizens who 'work for the American People'. America's news media is similarly affected.

Indeed, when one looks for Israel-leaning, American journalists (and media moguls) they're everywhere. Yet Small and others would have us believe that this eye-popping over-representation of the world's *most important victims* in dominant areas of American news, entertainment, governance and war-planning *poses no particular risks* to anyone anywhere. Shall we check with the Iraqis on this?

This situation would be funny if not for the fact that it's so dangerously real.

As it turns out, one mini-scandal *involving media* did erupt recently when it was leaked that the US-born son of prominent *New York Times* columnist, David Brooks, had enlisted in the IDF. This was another one of those OMG moments when an established media authority figure, who's often hailed as your quintessential 'moderate American conservative' and who is otherwise described as 'fair' even by many establishment liberals (mostly Jewish), gets caught red-handed in the act of being maybe just a bit *too personally involved* in matters involving Israel and US war policies. Brooks and the *Times* were saddled with a sudden and glaring problem involving the appearance of *bias* and with it, a loss of *credibility*.

It's worth noting that most Jewish journalists as well as most Jewish politicians generally assume a calm but firm demeanor when publicly discussing matters involving Israel or the 'Jewish community.' Brooks is no exception. He's a class act. But it was Former US Secretary of State, Henry Kissinger, who perfected this posture. Kissinger, it turns out, now holds both American and Israeli passports. Who would have imagined? And now Brooks' son quietly jumps aboard the IDF war wagon. Interesting!

Brooks' sudden exposure became a hot topic and a somewhat embarrassing one at that, since *it definitely does matter* when an influential and 'trusted' Pundit of Zion gets caught with one foot in the Zionist battlefield. And 'moderate' Mr. Brooks has entered these political waters many, many times. But Brooks somehow forgot to mention that his *own son* is *putting his life on the line* for a foreign power (Israel) as Daddy Brooks plays the role of a 'unbiased' All-American news analyst.

This unexpected turn of events caught Brooks with his pants down. And it did not look very good for either Brooks or his esteemed employer. Of course, Brooks — like hundreds of other Jewish-American opinion-makers — has gotten away with these itty bitty deceptions and omission for decades. Nevertheless, the inescapable issue of *dual loyalties* could not be ignored. Was Brooks' career as a [hasbara](#) operative over?

Nope. Not even close.

Fortunately for Mr. Brooks, the dominant media dropped the whole subject as suddenly as it appeared.

Hey, c'mon. He's a *really good guy*.

Sure enough, the *Times* gave Brooks ample editorial space to explain his heartfelt views and he, in turn, expressed pride in his son's decision to participate in Israel's ongoing Gaza beatdown. It was a touching moment. Brooks is now back analyzing the Israel-Palestine conflict with the same detached authority that made him a tenured *Times* stalwart [neoconservative](#) in the first place.

Of course, the very idea that dual US-Israeli 'citizens' can impartially legislate or advocate for American interests with the same uniform focus as Americans who have *only one national loyalty and one national identity* is more than a bit unrealistic. After all, sovereign states do inevitably have *diverging* national interests. Plus, not only is Israel constantly at war or threatening war (often with countries that America trades with) but the Jewish State has been on the [US dole](#) for decades. Israel is a geographically tiny, very distant, newly-minted nation that is *all about Jews and their security*. The US population is 97% *non-Jewish*. This doesn't matter?

With that in mind, contrast David Brooks' treatment by the *Times* with what happened to two prominent, non-Jewish journalists who recently committed speech infractions *against* the usual suspects. CNN's Jim Clancy — an anchor at CNN for some 34 years — apparently tweeted something 'offensive' about Israel's US-based, propaganda machine. CNN's Rick Sanchez meanwhile made accurate *'but inappropriate'* references to the extraordinary media influence enjoyed by you-know-who. Sanchez got so uppity that he even called Jewish TV funnyman, Jon Stewart, a "bigot".

So what? Big deal. But when these two Goy-based mini-scandals erupted, the ax fell immediately on the TV careers of both [Jim Clancy](#) and [Rick Sanchez](#). Kaput. Eradicating the irrational scourge of anti-Semitism is an endless task, wouldn't you say, Dr. Small?

Fortunately for Israel, this 'dual loyalties' brouhaha is pretty much a sideshow since many Jewish-Americans don't suffer so much from loyalty that's *divided equally* between two states, but rather, a devotion to Israel that *supersedes* their affinity for their host country. Massive and uninterrupted Jewish-Israeli [espionage](#) against the US, for instance, highlights this under-reported phenomena. (Recently Israeli [Prime Minister Netanyahu](#) and Hollywood producer Arnon Milchan were implicated in FBI documents in a successful scheme to obtain nuclear technology on behalf of Israel.) Therefore, 'dual loyalties' allegations may in fact understate the problem. The broad and entrenched base of Jewish/Israeli activism that now permeates Washington and US culture in general is both unprecedented and lethal, as the US wars on Iraq, Libya, and elsewhere prove. 'Dual loyalties'? If only it were so!

Indeed, the sheer number of Jewish/Israeli clubs, lobbies, agencies, caucuses, congresses, committees, conferences, pageants, festivals, award ceremonies, fundraisers, federations, lobbies, symposiums, organizations and so on, speaks volumes about Jewish insularity and hyper-energetic Jewish activism. At the same time, Jewish Americans still enjoy not only unfettered freedom throughout the Western world, but unrivaled influence as well. This includes the sphere of American public education too, where mandatory [Holocaust education](#) is also 'on the rise'.

The Special Status of Jews in the West

It's fair to say that the Jewish agenda in America today is to lower the curtain on public expressions of Christianity, but elevate certain official views of Jewish behavior and of the history of 'anti-Semitism' to a status where they cannot be questioned without legal consequences. Europe is already on this Zionist-friendly *fast track*, and in even more advanced stages. In addition to the existing European laws that outlaw 'Holocaust denial' and 'group libel', legislation is now being crafted within the EU to further criminalize non-violent and even comic manifestations of 'anti-Semitism'. These penalties dovetail nicely with America's 'Global Anti-Semitism Review Act of 2004' that passed in both the US House and Senate *unanimously* before being signed into law by President George W. Bush.

So despite the showy demonstrations in support of Free Speech that appeared everywhere after the lethal Charlie Hebdo and kosher market attacks in Paris recently, pro-censorship laws *specifically designed* to shield the Jewish community in France (but not the Muslim one) were in place long before these massacres took place and they remain in force now. Free Speech and 'artistic freedom' may be priceless. And their value may even produce huge marches. However, when push comes to shove, these cherished 'rights' inevitably take a back seat to Jewish sensitivities.

On the other hand, immigrant Muslims — many of whom are refugees from catastrophic wars *initiated by the West* — are routinely subjected to derision and fear-mongering via media and government war policies. Unlike the West's established, savvy, and well-connected Jewish community, Muslims are neither *protected from Western-initiated wars* (that's putting it mildly) or *defended from Western ridicule*. Most Muslim-immigrants in the West are of relatively low education, low income, and low on political sophistication. Ideally, these people should be repatriated to their native countries. Then left alone.

But neither the people of Europe nor the people of America have the power to accomplish this popular objective. The US *war lobby* and the US *multi-racial lobby* are far too strong. And they often work in unison. In any case, the Western world's one-sided laws, taboos and policies — coupled with ceaseless Western airstrikes against Muslim targets — inevitably *added fuel* to the rage that sparked the Muslim attacks in Paris. How could they not? Ironically, many of these unwelcome immigrants are victims, too. Fortunately, AST is starting to feel some heat.

Jewish hypocrisy and Zionist malfeasance can no longer be swept under the rug. After all, Zionized America's serial warfare has come at a staggering cost. Though estimates vary widely, in Iraq and Afghanistan alone there are probably well over 600,000 dead (and millions more displaced) since Washington initiated its nation-building missions in the region following 9/11. Interestingly, specific *war plans* targeting Iraq, Libya, Syria, Iran and other entities (all of which are historic enemies of Israel) were well underway in Washington long before the three buildings in NYC fell. It's also worth remembering that not only did powerful, *pro-Israel* lobbies in Washington help engineer

all of America's modern wars against Muslim-majority nations and targets, but some even helped write

legislation that imposes crippling economic sanctions on another besieged Israeli foe, Iran.

US sanctions against Iran are so all-encompassing that even *European multinationals* that do business with Iran have been blasted for violating these Zionist-friendly prohibitions. One French company (BNP Paribas) was recently hit with fines approaching nine billion dollars for conducting business with Iran.

It must be remembered that Zionized Washington routinely bombs or sanctions Middle East countries to counter military threats that do not exist (Iraq, Syria, Libya, Iran) and to preemptively stop the *possible spread* of nuclear weapons (Israel not included). The process is entirely politicized. After all, the US is not threatened by any of these puny states. These policies then, constitute a kind of political corruption since they result from *the pressure exerted by an ethnic lobby* that is indifferent to national interests. Worse still, a military *first strike* — especially in the face of UN opposition — is illegal under numerous international laws and treaties. Bad things sometimes happen when Israel and Washington hold hands.

It's also worth noting that the decades-long commitment by Washington to a 'Two-State' solution in Israel/Palestine is now dead, killed in no small part by interminable negotiations and other Israeli obstacles. The Zionist plan for the indefinite subjugation of Palestine however remains very much alive.

Why is it that the Israelis and Palestinians have never achieved a lasting 'peace agreement'? It is because the Israelis *don't want* and *don't expect* a negotiated settlement, as it would necessitate a *meaningful compromise*. The Israelis figure that they can *get it all* if they simply wait it out and use military force as needed to keep life miserable for the natives while they slowly cleanse the area of non-Jews. And no one — not even Washington — can stop them. This process will likely take decades longer. But the Israelis are determined and Washington hasn't the power to force a compromise. This situation bolsters the case that it is Israel — *not America* — that is now the world's foremost superpower. After all, who runs Washington?

Sadly, even though most low-information American voters couldn't care less about Palestine one way or another, they should. A Zionist victory over the beleaguered souls in Gaza not only boosts *Israeli triumphalism*, but it also increases the likelihood of greater Zionist hegemony elsewhere, including Washington and American culture in general. And if Zionists succeed in using the US to crush the alliance between Russia, Syria and Iran, watch their oversized global footprint harden even further — and with it, the artificial centrality of Israel in American life.

As for discussing these hot topics, people should be free to be 'pro-Jewish' (or pro-Zionist) and those who oppose them should be permitted to take the position of being 'anti-Jewish', 'anti-Zionist' or 'anti-Israel', *without stigma*.

Do you approve of Israeli conduct and behavior? I don't. But reform is possible. In the meantime, everyone should be free to *discuss* these issues and advocate their position *on a level playing field*.

Keep it fair. Keep it accurate. Count the bodies. Follow the money.

Perhaps someday the various opposing teams can find common ground, devise a solution, cut a deal, and make

the necessary compromises. It's possible. But 'anti-Semitism' and 'anti-Semite' are Jewish-manufactured buzz words that give *one side in this dispute* an undue advantage. Loaded and prejudicial terms like 'anti-Semite' then, should be retired altogether, just as words like 'nigger' and 'kike' have been driven out of respectable conversation.

If Small was honest, he and his coterie would claim that *so-and-so* hates Jews *unfairly*. That's legitimate. But in Small's narrow world, Jews may not be shunned or mistrusted or hated for any reason whatsoever. You must instead *feel guilt* for any and all criticisms of Jews, no matter how factually based.

As for *Israel's Muslim problem*, that too is a Zionist canard. Just ask any of the tens of thousands of Palestinian *Christians* who have unhappily fled the Middle East's 'only true democracy' since its founding. *All native non-Jews* are second class citizens in Israel. Sad but true. But religious distinctions between native Christians and native Muslims in Israel are an unimportant distraction designed primarily for low-information US voters. Fortunately for the Israelis, the number of low-information US voters is huge and growing. Fortunately for us critics, Israeli conduct *itself* is undermining anti-Semitic theory.

A very powerful, very wealthy (and heavily subsidized) rising power cannot behave ruthlessly and get away with it forever. Also, Israel is not the *Western-style 'democracy'* it pretends to be. For example, ethno-religious discrimination that is outlawed in the US and Europe is as kosher as *matzo ball soup* in the Jewish State. Even 'inter-faith' marriages in Israel cannot be performed if one party is Jewish. Housing and education there is also [deeply segregated](#). Many restrictive laws and customs in Israel are in place to maintain Jewish *separateness* and to protect the marriages in Israel cannot be performed if one party is Jewish. Housing and education there is also [deeply segregated](#). about 'security' in the military sense of the word, since the war has been won. Israel is now basically militarily invincible in any war against other Middle Eastern countries.

Many Jews there however privately fear Jewish *intermarriage and miscegenation* in the event that Jews and Arabs co-exist peacefully. Jewish leaders want to keep Jewish blood *pure*. This necessitates permanent separation which is aided by permanent conflict. Ironically, this is why even 'peace' threatens the Jewish State.

In any case, *Israeli apartheid* is doing just fine, thank you. But saying 'apartheid' and 'Israel' in the same sentence can incite a [Zionist backlash](#) of thermonuclear proportions. Managing all political speech remains a top Jewish priority.

Is Israel a 'racist' state? Sure. But it wouldn't really matter if not for (1) the prolonged and needlessly cruel treatment of its native, non-Jewish subjects, and (2) the unscrupulous harnessing of Western power — by duplicitous means — to achieve the transformation of Israel *into a nuclear and political superpower*.

Shouldn't this concern Americans?

It should and it does. Only not so much where it matters — in Washington, Hollywood, and US newsrooms.

Is saying this 'anti-Semitic'?

You bet it is!

32 Comments to "Advance Ethnic Warfare. Chill Criticism: The Moral and Political Fraud of Anti-Semitic Theory"

You can follow all the replies to this entry through the [comments feed](#)

[Fredrick+Toben](#)

February 11, 2015 - 1:43 pm | [Permalink](#)

Add to that the Masonic creed repeated globally on a monthly basis by non-Jewish Masons >> we have come from the East and are going to the West, to look for that which we have lost << then it is clear that non-Jews are great unwitting helpers in the enterprise as elucidated so clearly in Mark Green's article.

Trenchant

February 10, 2015 - 11:36 pm | [Permalink](#)

<http://pearsinstitute.bbk.ac.uk/research/>

Doctoral studies on anti-Semitism should throw further light on this baffling phenomenon.

[RockHeavyMetal.Com](#)

February 10, 2015 - 9:52 pm | [Permalink](#)

Judaism, Islam and Christianity all venerate the mass murderer Moses as a Holy man from god. Moses lied and murdered his own people and also the people of Midian. Idiots who worship a mass murderer as a prophet from god are the cause of this messed up idiot hell we live in. These idiots worship a murderer god and a murderer prophet. They live in Bible Times and have no devotion to real people or human decency. They are superstitious morons.

Oliver

February 10, 2015 - 9:24 pm | [Permalink](#)

A point on Christian Evangelicals and Christian Zionists.

A major theological idea currently prevalent among them involves spiritual rebirth *replacing* natural birth entirely, including ethnicity and race — except, perhaps, if you're Jewish. I just heard a Black preacher proclaim that, when he was born to his parents, he was born into the Black Race, but when he was reborn, he was not born a Black. The underlying thought these days is this: all who are spiritually reborn now belong to a 'new race' in God's sight and need to transcend mundane distinctions, such as biology.

But they also tend to believe that the Jews are in a different position. Jews are not expected to be reborn — at least not in great numbers — now, but rather at a future time, which has already been decided in the time-table of the Almighty. At that time, God will love the Jews preferentially again, and they will ALL be 'saved.'

Here's what one prominent Evangelical has to say on this on YouTube — and this is the dominant view among Protestants. This affirms what I wrote above.

An answer to a question submitted to John MacArthur: PLEASE Go to YouTube and Enter, and if it interest you, please comment here saying that you listened. I sometimes feel like nobody's noticing this!

Can a White Woman Marry a Black Man? (John MacArthur)

Jack Harper

February 10, 2015 - 9:24 pm | [Permalink](#)

When Victim's Rule

A Critique of Jewish Pre-eminence in America
The origin of this volume rests simply in a question posed about the state of Israel: "How can such an anti-democratic, ethnocentric, racist, and morally bankrupt socio-political system (Zionism) be so grossly misrepresented as a noble endeavor throughout modern America?"

http://www.qnosticliberationfront.com/when_victims_rule.htm



mothman777

February 10, 2015 - 6:16 pm | [Permalink](#)

Read; 'Why is the US Honoring a Racist Rabbi', by Alison Weir in CounterPunch.

From the Jewish Zohar, which is the commentary on the Jewish Torah; "All Israelites will have a part in the future world – The Goyim, at the end of the world will be handed over to the angel

Duma and sent down to hell". Zohar, Shemoth, Toldoth Noah, Lekh-Lekha . "Happy will be the lost of Israel, whom the Holy One, blessed be He, has chosen from amongst the Goyim, of whom the Scriptures say: "Their work is but vanity, it is an illusion at which we must laugh, they will all perish when God visits them in His wrath.' At the moment when the Holy One, blessed be He, will exterminate all the Goyim of the world, Israel alone will subsist, even as it is written: 'The Lord alone will appear great on that day! ...'" Zohar, Vayshlah 177b

"It is the law to kill anyone who denies the Torah. The Christians belong to the denying ones of the Torah."-Coschen hamischpat 425 Hagah 425. 5

"Although the non-Jew has the same body structure as the Jew, they compare with the Jew like a monkey to a human."-Schene luchoth haberith, p. 250 b

Rosh Hashanah 17a. Christians (minnim) and others who reject the Talmud will go to hell and be punished there for all generations.

Minor Tractates. Soferim 15, Rule 10. This is the saying of Rabbi Simon ben Yohai: Tob shebe goyim harog ("Even the best of the gentiles should all be killed").

This passage is from the original Hebrew of the Babylonian Talmud as quoted by the 1907 Jewish Encyclopedia, published by Funk and Wagnalls and compiled by Isidore Singer, under the entry, "Gentile," (p. 617).

This original Talmud passage has been concealed in translation. The Jewish Encyclopedia states that, "...in the various versions the reading has been altered, 'The best among the Egyptians' being generally substituted." In the Soncino version: "the best of the heathens" (Minor Tractates, Soferim 41a-b].

Joe Webb

February 10, 2015 - 5:54 pm | [Permalink](#)

addendum: E. Michael Jones's website is Culture Wars. When you buy that book, you also get a lot of other stuff as well. over a thousand pages.

Joe Webb

February 10, 2015 - 5:48 pm | [Permalink](#)

The main reason The Jewish Power exists is the Protestant churches, which have their roots in the Reformation and those roots were tangled with the Old Testament and many Jews at the time...the Reformation.

To the gentleman who suggests some direct action I have this counsel: go to local Protestant Churches and talk to ministers about their particular theological roots and the Jewish factor, or the OT factor. The best book on this history is by E. Michael Jones, The Jewish Revolutionary Spirit, available at his website...at the cheapest price.

The Catholic Church always held its ground against the Jews, until recently where it is throwing in the towel these days.

Of course, the liberal Protestant denominations now have a problem with Israel as an "apartheid State". Makes for fun. Ask the ministers about that too.

Matthew Arnold, the mid-19th century English critic and poet, was alarmed at the Low Church in England, the Protestant Nonconformists and others who were "Hebraised, meaning lacking in a generous spirit, self-righteous, and letter-of-the-law types just like our fundamentalists today.

Arnold famously recommended a "Hellenism" which was more inclusive, more relaxed, more continental, more Catholic, and ultimately better informed on Christianity than the strait-laced unsmiling Protestants.

Arnold remained in the Protestant fold himself, but his contribution of Hebraising has helped all of us to a more comprehensive view of things. To read some of this mid-19th century church and art history and literary criticism helps one to understand the profound Jewish connection with our churches..something that cannot be overlooked, but usually is.

Otherwise, congrats Mark on a great article.

Joe Webb



imf

February 10, 2015 - 4:32 pm | [Permalink](#) @Luke

Is anyone in our pro-White, racially rational camp besides myself growing incredibly weary of endlessly and constantly talking about the Jewish problem among ourselves, but never seeing any proactive, decisive and defensive reaction to their depredations against our people?

Not just you, I hear you. But "proactive, decisive and defensive reaction..." (i.e. action not talk) is not going to happen in a website comment section. This requires a person-to-person, face-to-face organization of people with the courage and commitment to plan and take real action.

Most people prefer to talk because talk is cheap, and it's safer. It is a convenient gesture that creates the illusion of action, or principle, without the substance.

If you really want to do something, unless you think you can act as a lone wolf (you can't, you will just fall to the bottom of the food chain), you will have to get connected, and that means taking a certain amount of risk. If you want to discuss it, go to this [link](#) and fill in the contact form.

mari

February 10, 2015 - 4:30 pm | [Permalink](#)

Next time Auntie Mame is on TCM watch it. It is a very anti goy American Christian movie. For the first 40 minutes it makes fun of the Jewish stereotype WASP. Then Mame and Dennis meet some truly awful examples of WASP suburbanites. They are very anti semitic and brag about the fact that their home is in a restricted covenant area and their clubs are also restricted.

That movie was made in the mid 1950's and is a perfect example of anti-goyism. Drip by drip, little by little the entire film industry displayed more and more examples of anti-goyism.

mari

February 10, 2015 - 3:39 pm | [Permalink](#)

" , a devotion to Israel that supersedes their affinity for their host country."

A lot of torah/OT christian zionists are more devoted to Israel than America.

James Holbeyfield

February 10, 2015 - 3:31 pm | [Permalink](#)

Luke: List for yourself the reasons you are not doing what Rockwell did and that would be a good start on why few or no WN's are.

mari

February 10, 2015 - 3:29 pm | [Permalink](#)

"the Jewish State has successfully enlisted US support since Truman,"

AJC/ADL/AZC funneled millions into Truman's 1948 campaign in the last month. That money and the ads and get out the vote won him the presidency.

Yet Jews claim Truman was anti semitic because he complained about the incessant badgering and harassing about Israel when he had other things to do such as the cold war, ejecting Jew communists from federal government jobs and getting the economy going after the war.

His purge of known communists from federal jobs is also considered evidence of anti semitism because the majority of them were Jews. The parents of Carl Bernstein who went after Nixon with Bob Woodward were 2 of the commie Jews fired from federal jobs.



Rerevisionist

February 10, 2015 - 3:26 pm | [Permalink](#)

One of the depressing advantages of 'Jews' is that their position and strategy is so simple. Most non-Jews complicate things, correctly in my view, considering e.g. whether innocents deserve to be killed, whether opponents have rights, how to be 'just' and 'fair', and so on; much of the time, at least. How much easier not to have such burdens, how much more driving and effort-inducing is pure grab and lies, and how much simpler! As Franklin Ryckaert says, in effect there are two species, although in fact the boundaries aren't clear. Jews have evolved by inbreeding and by Talmudic repetition to be like pointer dogs, or like parasites of the type with a finely-honed lifestyle: they aim for their hosts, plot and keep secrets, and care nothing for

aggression once battle is joined. My honest belief is that they have instinctive, inbred hatred for anything decent and honest: hence they have no scruples about destruction, ecological wreckage, waste, fraud, cruelty to any life form which their sensors detect as not one of them. When they can get away with it. It's simply not credible that (e.g.) an absurd fundamentalist-style Sunday school type as Barbara Spectre can have a worked-out theory of the future of humanity: she must be doing what comes naturally. Many naive people simply can't understand it, can't believe it. Perhaps the long-term effect will be the spread of such attitudes; it's hard to see how this would not happen, in fact, on Darwinian grounds, as any survivors must either have learned self-defense, or be useful idiots liable for disposal.

mari

February 10, 2015 - 3:15 pm | [Permalink](#)

I won't write too much about christian zionists except to report one comment on a pro White conservative site. A member of one of those torah/OT christian churches went to Israel. While during the holy sites, he was spat on several times by hasids. He mentioned it and then wrote "even though I and others were spat on by hasids, I will defend Israel with my life if necessary" I detest conservatism. All it is is anti abortion, anti gay, pro 2nd amendment, pro American military and pro Israel. They are always ranting about the fact that the White birthrate is so low but blame it on the feminazis instead of affirmative action which keeps Whites from gainful employment and the high cost of housing due to immigration.

Richard

February 10, 2015 - 3:06 pm | [Permalink](#)

The rise of anti-Semitic maybe because those that kept it in check have seen the how non Jews are treated in Israel and how Israel takes land that was not given to them. With out the check the hateful are strong.

Hadrian

February 10, 2015 - 2:56 pm | [Permalink](#)

Have there ever been studies into how prevalent mental illnesses are among the Jewish race? I remember reading of how when the National Socialists took over Germany, they discovered that a hugely disproportionate number of inmates in insane asylums were Jews. Given their behavior, I wouldn't be surprised if that were true.

TabuLa Raza

February 10, 2015 - 2:49 pm | [Permalink](#)

Different species?

I am reminded what the late Nathaniel Branden wrote [I met Branden at the Soroptimist House at Long Beach State in late '68 where he spoke of the famous breakup with Rand. Knew him until '71]. Anyway- he wrote recently about jews having an "alternative means of survival." I don't have a verbatim copy and can't find the quote.

So, I will surmise. What could "alternative means of survival" be? Alternative to what others do? Like work, invent, farm, and so on? Of course that's what he means. But doesn't "Objectivism" hold honesty as a major virtue?

If honest, he could have stated: "We jews survive by writing bad checks that never bounce [paper money scam]. We do this to steal the wealth of productive Whites." If he were to tell the unvarnished truth he wouldn't be a jew anymore.

Whites have a filter that allows truth in [much of the time]. The jew filter is reversed and keeps truth out- especially unvarnished truth.

So it turns out that the group Rand called "The Looters" in *Atlas* are Her fellow jews. Thanks- thanks for nothing.

btw "Ayn" means *infinite nothingness* in Hebrew.

Curmudgeon

February 10, 2015 - 11:48 am | [Permalink](#)

Tadzio makes a fine point.

The anti-Semitism theme, as most people here understand, is merely another false narrative. The explanation is always that the anti-Semite perp "hates" Jews. Hate is the opposite of love and is a visceral emotion. If I don't "love" a Jew, does that mean that I hate the Jew, and am therefore an anti-Semite? What if I am ambivalent? Because I don't love the Jew, does

that still make me an anti-Semite? What of all of the other Semites, e.g. Arabs? If I hate Arabs, but love the Jew, am I still an anti-Semite?

All this, of course, assumes that the "Jew" is a Semite, which is not a given, as Eran Elhaik has postulated.

Here is a different take on "the Jews".

<http://www.veteranstoday.com/2015/01/28/hebrew-israelite-and-jew/>

Tom Paine

February 10, 2015 - 9:23 am | [Permalink](#)

Great article and one from which I've already "harvesting" reusable quotes to use in my ongoing Internet battle against the forces of evil (AKA Jews). The one exception I have is his allegation that "most people don't even know what canard means". This may have been true in years gone by, but by now everyone with 1/2 a lick of sense knows that its definition is "something bad about the Jews that they don't want anyone to know about".

Pierre de Craon

February 10, 2015 - 9:11 am | [Permalink](#)

The comments of tadzio and Mr. Ryckaert are especially apt. I thank them sincerely.

As tadzio has already mentioned Joseph Sobran (were he still alive, he'd be turning a mere 69 years of age on February 23), I refer readers to a [typically pithy column](#) of his from 2003. Its most telling sentences are as follows:

Actually, dual loyalty would be an improvement. It would mean putting American interests ahead of Israeli interests every once in a while.

Though unfortunately I have no link or other citation to offer, I also have a vivid recollection of a bit of back-and-forth between Robert Novak and then-Congressman Stephen Solarz (D-Brooklyn) on CNN's old *Crossfire* program from the dim and distant days of the elder Bush's administration.*Though I don't recall the circumstances, some public dustup between Bush and the Israeli government had just been settled to the Jews' temporary satisfaction. When Novak pressed Solarz to explain all the hostile words that he and other full-time advocates of Israeli interests had used about Bush, words that were now to be considered nothing more than forgettable remnants of a lovers' quarrel, Solarz glibly replied that "mistakes were made on both sides." Evidently expecting an answer of this sort, Novak instantly responded with "tell me one mistake that the Israelis made." I saw Solarz's jaw literally drop in shock before the camera could move away from him and the cohost could interpose another question as a distraction.

I mention this event because it represented an important marker in my own demystification anent the extent of Jewish control of U.S. politics, discourse, even thought itself.

*Whatever his failings (and they were legion), Bush 41 was the last American president to speak critically (at least on occasion) of Israel and its actions. For that, if nothing else, I admire the guy's guts.

Luke

February 10, 2015 - 6:13 am | [Permalink](#)

Is anyone in our pro-White, racially rational camp besides myself growing incredibly weary of endlessly and constantly talking about the jewish problem among ourselves, but never seeing any proactive, decisive and defensive reaction to their depredations against our people?

Have they managed to zero out the testicular fortitude and completely eradicate the Aryan warrior spirit from the leaders of our race?

I sometimes like to listen to some of the old archived mp3s of George Lincoln Rockwell where he gave speeches before groups of college kids, or agreed to do interviews with the enemy controlled mainstream media - and I truly marvel at the courage and forthrightness of Rockwell. He not only laid the facts on the line, but he had the guts to grab the enemy by their horns and confront them by name and ethnicity.

Was Rockwell the last White man who had the courage to name our enemy?



mindweapon

February 10, 2015 - 4:12 am | [Permalink](#)

In the meantime, everyone should be free to discuss these issues and advocate their position on a level playing field.

Keep it fair. Keep it accurate. Count the bodies. Follow the money.

Yes. This.

The ice needs to be broken. We live under a sort of Iron Curtain of public discourse.

Whenever they come to "out" one of us, that's the chance to say what you want to say. When they attack us, we are ready and even as we walk off the stage of some "career," we use that 2 minutes of fame to say our piece.

Rigging the game for yourself to the degree that they have has made Jews less adapted to the world, it has made them soft and take the easy way out of bullying.

Jews used to have to use cleverness and cunning. Now they can just rely on Pushbutton Influence and Hot Lead.

Guess who does have to use cleverness and cunning now? We do! We used to rely on hot lead and cold steel for our big problems. Now it is a Mind War, and it is our turn to develop ourselves into Mind Weapons that can effectively counter the Semitic Mind Weapons of Judaism and Islam and what James Edwards calls "the apostate (Christian) churches."

Jews used means other than hot lead and cold steel throughout history. How did they accomplish what they did without hot lead and cold steel? (without physical fighting and bloodshed)

This is what we need to learn, and thus evolve ourselves to be less vulnerable to Jewish Mind War.

We gotta be like MRSA against the Jewicillin being used against us! We got to become JRSA — Jewicillin Resistant Staphylococcus Aureus.

Karen T

February 10, 2015 - 3:36 am | [Permalink](#)

Great article! Thorough, honest and insightful. Hopefully everyone reading will share it with at least one friend.

Anonymous

February 10, 2015 - 1:38 am | [Permalink](#)

It's funny: this constant onslaught of Jewish political correctness is making me sick of them as well. Enough is enough. Don't like anti-semitism? Then stop throwing yourselves in front of the world's face.



Franklin Ryckaert

February 10, 2015 - 1:20 am | [Permalink](#)

Jews describe the natural reaction to their destructive, parasitical group-behavior as a mental aberration. Is this a form of deception or self-deception? I don't think it is. Jewish behavior is so consistent everywhere throughout history that we can safely describe it as "normal" for them. What would then be more natural for them than to describe resistance to their behavior ("anti-Semitism") as "abnormal"?

We could perhaps best understand this matter if we would consider Jews and Gentiles as *two different species* with two completely different psychologies and set of values. Consider wolves and sheep. For wolves hunting down sheep and devouring them is normal behavior which they need to survive and they can never change and become vegetarians. Wolves would consider resistance of sheep to their behavior ("anti-Wolfism") as wholly irrational. It would be a waste of time for the sheep to plead their case to the wolves. No amount of "dialogue" with the wolves would have any effect. Wolves will always be wolves and behave as predators. It would be better

for the sheep to understand that and try a better survival strategy than mere complaining.

tadzio308

February 10, 2015 - 12:52 am | [Permalink](#)

Joe Sobran defined an anti-Semite as someone Jews did not like. He had a point. Beyond the obvious one, there is another less obvious truism in his remark: mere Goyim need their own lexicon. Accepting a foe's definitions assures defeat.

An effective rhetorical device is to redefine a term. Example: Anti-Semitism is a normal, healthy, to be expected reaction to Jewish behavior. © By normal it is meant that which happens most, if not all, of the time. By healthy it is meant that which improves or protects. By to be expected it is meant predictable with a high degree of certainty based upon experience. By reaction it is meant initiating events are based in the other. It is not self starting. By Jewish behavior it is meant actions that are unusually common in Jewish communities and rarer in non-Jewish ones.

A guerrilla keyboard warrior could post this definition or any similar definition when the charge of anti-Semitism is made. Shove it into every discussion. Revamp the language, a la Bob Whitaker's Mantra on racism. It takes but a moment. The cumulative effect of repetition, however wearisome it becomes to read it, to hear it, to see it, is how things are changed.

There are two keys to success in cultural politics: simplicity and persistence. Keep it terse. Never pass up an opportunity to correct a self-serving Jew, Shabbos Goy or a naive delusional, especially on the last surviving bastion of liberty, the Internet, before it is reined in by gatekeepers.

Improvements are solicited.

Oliver

February 9, 2015 - 11:01 pm | [Permalink](#)

In other words, Christian Zionists see and understand the double standard and the Jewish hypocrisy, and they still believe that it is legitimate for religious-ideological reasons. Jews, as 'God's Chosen People,' are not to be held to the same standards as the non-Jewish populations of the world.

Secular humanist Leftists — honest Liberals — have so far shown less readiness to excuse a blatant double standard.

Oliver

February 9, 2015 - 11:00 pm | [Permalink](#)

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Oliver

February 9, 2015 - 10:55 pm | [Permalink](#)

The Jews won't get away with this forever. However, I suspect that it is the Left, not the neocon Right which will rebel against this hypocrisy.

There are a surprising number of 'conservative' Whites who are building multiracial families in the States, while staunchly supporting

Israel as a Jewish nation-state. These people are often Christian Zionists.

Director

February 9, 2015 - 10:06 pm | [Permalink](#)

Dual Loyalty is a myth. The Jews are not loyal to the host. Only to Israel.

Kevin MacDonald

February 9, 2015 - 10:41 pm | [Permalink](#)

Mr. Green makes it quite clear that that is his take as well.

<http://www.theoccidentobserver.net/2015/02/advance-ethnic-warfare-chill-criticism-the-moral-and-political-fraud-of-anti-semitic-theory/>

National Socialism, World Jewry, and the History of Being: Heidegger's Black Notebooks

By [Richard Wolin](#) | [Summer 2014](#)

Martin Heidegger's *Schwarze Hefte* (Black Notebooks), the first three of which have recently been published in Germany to great controversy, will eventually comprise the last eight volumes of his mammoth *Gesamtausgabe* (Collected Works). When complete, the edition will run to a staggering 102 volumes—more than the collected works of Kant, Hegel, or Nietzsche. At the end of his life, Heidegger, who regarded himself as the greatest thinker in the Western tradition since Heraclitus, meticulously mapped out the (non-chronological) sequence in which his Collected Works would be published and chose the Black Notebooks as the edition's culminating contribution.

For decades, the guardians of Heidegger's literary estate, his son Hermann and the Freiburg philosopher Friedrich-Wilhelm von Herrmann, kept the existence of these works, which take their name from the notebooks, bound in black wax and leather, in which he wrote them, a carefully guarded secret. It is not hard to see why, for they reveal the extent to which during the 1930s and 1940s Heidegger was wholly obsessed with Bolshevism, National Socialism, and the ignoble actions of "World Jewry" (*Weltjudentum*), as represented by Western powers such as England and the United States.

Of course, the scandal of Heidegger's politics is not new. It goes back, at the very least, to his inaugural address as the Nazi-installed rector of University of Freiburg in 1933, in which Heidegger sought to sacrifice the autonomy of the university to the historical destiny of the German people (*Volk*). The subsequent controversies over the extent of Heidegger's Nazism (he resigned as rector after a year but retained his membership in the National Socialist Party until 1945) might be said to have begun with the denazification proceedings at Freiburg after the war. In the report, his old friend and colleague Karl Jaspers described Heidegger as a nihilist and an uncritical mystic who nonetheless was "occasionally able in a clandestine and remarkable way, to strike the core of philosophical thought." However, Jaspers also wrote that:

It is absolutely necessary that those who helped place National Socialism in the saddle be called to account. Heidegger is among the few professors to have done that . . . Heidegger's manner of thinking, which to me seems in its essence unfree, dictatorial, and incapable of communication, would today be disastrous in its pedagogical effects . . . Heidegger certainly did not see through all the real powers and goals of the National Socialist leaders . . . But his manner of speaking and his actions have a certain affinity with National Socialist characteristics, which makes his error comprehensible.

Heidegger was subsequently dismissed from the university and barred from teaching, though he was reintegrated and allowed to teach again in 1951.

The more recent controversies over the extent and significance of Heidegger's Nazi sympathies have been provoked by the damning research of Hugo Ott, Victor Fariás, Emmanuel Faye, and others. However, each time the response of the Heideggerian faithful has been to detach the philosopher's thought from his embarrassing political entanglements. This strategy has never been entirely plausible, as Jaspers had already recognized. What the Black Notebooks now provide, in contrast to the lectures and theoretical treatises that have already been published, is access to Heidegger's *innermost philosophical thoughts*: the elaboration of an extensive "hidden doctrine" that the philosopher developed in the solitude of his Black Forest ski hut.

Thus, contrary to what has been reported, the Black Notebooks are not merely a compendium of occasional or unpolished thoughts. Instead, in the main they consist of sustained reflections on the essential problems of the contemporary era as viewed from the rarified Heideggerian standpoint of the "history of Being." From this point hence, it will no longer suffice to trivialize the extent of Heidegger's racism, as Jonathan Rée

recently has, by claiming that the Freiburg sage was merely "the sort of cultural anti-Semite (DH Lawrence, TS Eliot, Ezra Pound) often found in the 1920s and 30s." As the German journalist Thomas Assheuer has astutely noted:

The hermeneutic trick of acknowledging Heidegger's anti-Semitism only in order to permanently cordon it off from his philosophy proper is no longer convincing. The anti-Jewish enmity of the *Black Notebooks* is no afterthought; instead, it forms the basis of [Heidegger's] philosophical diagnostics.

With the publication of the Black Notebooks, what has now become indubitably clear is that racial prejudice against non-Germanic peoples—the English, the Russians, the French, the Americans, and, especially, the Jews—lies at the very center of Heidegger's philosophical project. It is inseparable from the *Volk*-concept that he had embraced already in *Being and Time* (1927) and that he continued to exalt throughout his lectures and seminars of the 1930s. Heidegger's belief in the ontological superiority of the German *Volk* underwrites his political view that inferior peoples may be justly persecuted in the name of "the history of Being," a point that has also been forcefully made by the Black Notebooks' editor, Peter Trawny, in his short book *Heidegger und der Mythos der jüdischen Weltverschwörung* (Heidegger and the Myth of the Jewish World Conspiracy).



Martin Heidegger ca. 1920. Photo by Apic/Getty Images.

When pressed to define the pivotal notion of "Being" in one of the key texts of his later period, the 1947 "Letter on Humanism," Heidegger wrote:

Man does not decide whether and how beings appear, whether and how God and the gods or history and nature come forward

into the lighting of Being, come to presence and depart. The advent of beings lies in the destiny of Being.

It is impossible to know how one might verify or even evaluate such a statement, which seems to suggest that humanity is ineluctably dependent on nameless and mysterious higher powers. In the passage just cited, Heidegger neglects to tell us who "the gods" are and how they have come into being, not to mention how they influence human affairs. Many of Heidegger's key assertions concerning "humanity," "fate," and the "history of Being" shun demonstrative argument in favor of airy conjecture about the nature of obscure deities and supra-mundane potencies to whom we must passively submit. In this respect Heidegger's later thought represents, in no uncertain terms, a renunciation of human autonomy.

Since Heidegger regarded the history of philosophy since Plato as a "history of decline," he was not bound by the central concepts and standards of that tradition. Consequently, he characterizes the nature of Being, on which so much depends, in terms that, to all intents and purposes, fall beneath the threshold of sense: "Yet Being—what is Being? It is It itself. The thinking that is to come must learn to experience that and to say it." But if Being can only be defined as self-identical—"It is It itself"—how might we humans make sense of its various manifestations? Heidegger claims to possess superior insight concerning Being's modalities. But these insights remain undemonstrable: They transcend—often, in ways that seem entirely arbitrary—the basic capacities of the human understanding, which Heidegger frequently mocked.

In the anti-philosophical arguments of the Black Notebooks, Heidegger views reason, individualism, and democracy through the prism of modern humanity's utter and wholesale "abandonment by Being." His obscure point of departure leads to equally obscurantist forms of criticism. It is not merely Heidegger's racist reliance on the *Volk*-ideal that is objectionable. His attempt to ground philosophy in unintelligible concepts and idioms renders his thought, in nearly all of its incarnations, deeply problematic.

It was precisely this style of unfounded, mystagogical assertion to which Jaspers was pointing when he described Heidegger's thinking as "unfree, dictatorial, and incapable of communication." In fact, Jaspers' criticism may have been even more far-sighted than he realized. Not only was such "thinking" pedagogically disastrous for German students immediately after the war, in many respects it remains so today. Heidegger's philosophical posture is peculiarly conducive to discipleship and adulation. It breeds passive acceptance and fierce loyalty rather than the virtues of individual autonomy and active citizenship.

The Black Notebooks reflect Heidegger's enthusiasm for Germany's so-called "National Revolution" of 1933, from which he expected, as he once put it, "a total transformation of our German *Dasein*," *Dasein* being the Heideggerian term of art describing human "being-in-the-world."

Early on, Heidegger openly acknowledged the affinities between his own philosophy of existence and the Nazi world view: "The metaphysics of *Dasein* must deepen itself in a manner consistent with its inner structures and extend to the *Metapolitics* 'of the historical Volk.'" Even at the zenith of World War II, as European cities lay in ruins and the Slavic peoples had been turned into slaves of the German Reich, Heidegger continued to insist that salvation, should it arrive at all, would come from the Germans, whom he believed, along with the Greeks, were the only truly historical people.

In his inaugural address as rector of the University of Freiburg, Heidegger had justified his support for the regime in the existentialist idiom that he had developed in his 1927 classic *Being and Time* and related works. Heidegger held that the superiority of his *Existenzphilosophie* (existential philosophy) derived from its claim to being rooted in life or Being. Significantly, the *völkisch* ideology on which Nazism was predicated was based on the virtues of *Bodenständigkeit*, or "rootedness in soil," and, in Heidegger's view, this was the source of the deep-seated affinity between National Socialism

and his own "fundamental ontology." In his inaugural address Heidegger celebrated National Socialism for having reawakened the primordial "*forces of earth and blood*" (*erd- und bluthäftige Kräfte*).

The same preoccupation with the values of ontological rootedness that attracted Heidegger to the Nazis explains his philosophical aversion to Jews. As "cosmopolitans," Jews constitutionally lacked what Heidegger valued most: *Bodenständigkeit*, a capacity for *völkisch* belonging predicated on rootedness in Being. In a 1934 seminar, Heidegger condemned "Semitic peoples," who, because they were "rootless," were unable to appreciate the existential qualities of German "space" (*Raum*). In the Black Notebooks, he confidently claims that rootedness-in-soil provides us with structures that link us existentially to our "mother's blood" as well as our "ancestors."

As the progenitors of biblical monotheism, the Jews had also invented religious universalism, a standpoint that was anathema to Heidegger. The positing of a single Lord of all creation precluded the concrete structures of existential belonging: *Dasein*, mood, and everydayness, as well as those of *Volk*, race, and rootedness-in-soil. In Heidegger's view, universalism of any sort was a vestige of "idealism" or the "philosophy of subject" that Heidegger sought to "annihilate"—he was fond of violent and martial metaphors—by virtue of his turn toward the question of Being.

Heidegger's antipathy to Jews, of course, has a context as well as a history. In German anti-Semitic circles, it was a widely shared truism that Jews were the chief carriers of the corrosive spirit of modernity, which was associated with excesses of abstract thought. It followed that Jews must be held directly responsible for modernity's manifold degenerative tendencies: above all, the dislocations associated with the momentous transition from organic communities (*Gemeinschaft*) to modern mass society (*Gesellschaft*). Although such anti-Jewish prejudices had long been common currency, they rose to fever pitch following the defeat of the Central Powers in World War I. It was at this point that the "stab-in-the-back" legend originated, alleging that Jewish shirkers had been responsible for the German defeat.

One of the best-sellers of the Weimar era, when Heidegger's mature world view was formed, was Oswald Spengler's *The Decline of the West*. Spengler's frenzied account of European decrepitude harmonized perfectly with Germany's postwar mood of cultural despondency. His impassioned jeremiad identified a litany of by now familiar culprits: racial mixing, the deracinating character of modern urban life, the concomitant loss of community and belief, and, finally, the triumph of arid intellectualism at the expense of healthy and robust human instinctual life. Heidegger was a connoisseur of Spengler's work. In the Black Notebooks, he writes: "*I have seen nothing that would prove that Spengler was incorrect.*" Man is free to experience the truth of Being (*Sein*), Heidegger claims, channeling Spengler, only in "downfall" or "perishing" (*Untergang*). "Downfall is not something that should be feared," Heidegger continues, "insofar as the essential precondition for historical downfall is Greatness."

In interwar Germany, the Spenglerian critique of civilization, known as *Zivilisationskritik*, went hand in hand with the radical critique of reason (*Vernunftkritik*), and the pejorative conception of "World Jewry" in which they were both enmeshed. "Thinking," Heidegger once wrote, "begins only when we have come to know that reason, glorified for centuries, is the most stiff-necked adversary of thought." In the Black Notebooks, Heidegger's anti-Judaism becomes obsessional, as his repeated excoriations of the Jewish mentality of "calculation" and "reckoning" demonstrate. In *The Decline of the West*, Spengler, for his part, had asserted that, "What has mattered in the West more than any other distinction is the difference between the *race-ideal of the Gothic springtime* . . . and that of the Sephardic Jew."

One of Heidegger's chief philosophical targets was neo-Kantianism, which had become the semi-official philosophy of the Second Empire (1871–1918). Its leading representative was

Hermann Cohen, whose final book, *Religion of Reason: Out of the Sources of Judaism*, appeared in 1919. Cohen's treatise, as its title implied, was a justification of Jewish monotheism as the fountainhead of Western rationalism. To Heidegger's way of thinking, however, neo-Kantianism was the consummate incarnation of philosophy divorced from life: a barren and sterile intellectualism. On these grounds, Heidegger emphatically sided with the rising tide of *Lebensphilosophie* (philosophy of life) against the outmoded and anti-vital "religion of reason."

Heidegger's critique of theories of knowledge that abstract from the actual conditions of human existence in *Being and Time* and other early works is deeply original and remains important. As Emmanuel Levinas perspicaciously recognized early on, by taking "Being-in-the-world," rather than Descartes' *cogito ergo sum*, as its point of departure, Heidegger's philosophy of existence was able to revolutionize the enterprise of transcendental philosophy. But it is also not hard to see how, in the philosopher's own mind, many of the aforementioned, overlapping philosophical and cultural themes became confusedly intertwined. Thus if modernity was a "fall" from the grace of origins and if the main culprit was the implacable triumph of Western rationalism, it seemed to follow that the Jews were behind it. Hence from the very beginning, Heidegger's fundamental ontology was profoundly and irredeemably ideological.

Heidegger's champions have long claimed that his anti-Semitism is a later and somewhat equivocal development, a regrettable lapse that the Master himself quickly corrected, with no intrinsic or essential connection to the majesty of his thought. Now that these anti-Semitic transgressions have been acknowledged, we are repeatedly told, we can safely go back to imbibing his portentous pronouncements concerning the ill effects of technology and the forlorn condition of modern man. But the critical point to keep in mind is that Heidegger's radical critique of reason, of subjectivity, of modern technology, and of Western civilization's downfall are all part of a world view—whose individual components are historically and thematically inseparable—that rejected reason, democracy, and individualism. As Heidegger avows in the Black Notebooks, in a passage that is replete with anti-Semitic stereotypes:

Contemporary Jewry's . . . increase in power finds its basis in the fact that Western metaphysics—above all, in its modern incarnation—offers fertile ground for the dissemination of an empty rationality and calculability, which in this way gains a foothold in "spirit," without ever being able to grasp from within the hidden realms of decision.

Heidegger concludes this litany of invective by declaring that, "The more original and primordial that future decisions and questioning become, the more they will remain inaccessible to this 'race'"—that is, the Jews. He wrote these words circa 1939.

In his time as Rektor-Führer of the University of Freiburg, Heidegger had proposed a series of political changes that would bring German higher education in line with the values of "existential rootedness" (*Bodenständigkeit*).

He emphasized and celebrated the idea of "service": military service, labor service, and service in knowledge. Labor, in particular, would help cure German students of excessive intellectualism and re-channel their energies toward the values of the "national community" (*Volksgemeinschaft*). In all of these respects, Heidegger saw crucial existential affinities between his philosophy and the Nazi ideology of *Volk*, *Gemeinschaft*, *Führertum* (leadership), hierarchy, destiny, and *Kampf*, or struggle. As he would later declare in the Black Notebooks, "The higher compulsion [*Zwang*] of the earth" is only realized "in the world-shaping power [*Macht*] of a *Volk*." It is worth noting that many of these Nazi or proto-Nazi ideals had previously surfaced in *Being and Time* in connection with Heidegger's discussion of "historicity." Thus already during the late 1920s, among Heidegger's criteria for authentic historical existence were fidelity to the *Volk*, allegiance to one's "generation," loyalty to a historical "community"

(*Gemeinschaft*), the capacity to "choose one's hero," and an ability to heed the summons of destiny.

In this regard, one of the main obstacles to accepting Heidegger's philosophy of existence is that, historicity, as Heidegger defines it, is inextricably tied to his idea of the *Volk*, and to the entire array of racist and anti-democratic prejudices that accompany it. Only *Völker* (peoples) can be "historical," in Heidegger's sense, since they alone are rooted in soil and place and possess a common bloodline. As Heidegger observes at one point: "The voice of blood derives from the fundamental mood of man, and the shaping of our *Dasein* through labor is integrally related to this process." Moral and legal conceptions that are opposed to the *Volk*-idea, including democracy and human rights, are mere disembodied abstractions. In the Black Notebooks, these concerns become obsessional.

The attempt by Heidegger's defenders to separate his philosophy from his political views (or even to delineate between his early and late philosophy) necessarily comes to grief. It founders owing to the nature of Heidegger's philosophy itself, which takes its bearings and inspiration from the historical situatedness of *Dasein*. Even before he joined the Nazi Party, Heidegger's thought was saturated with *völkisch* ideological themes. Parts of *Being and Time* express the same anti-liberal, proto-fascist perspective as Oswald Spengler and other contemporary German thinkers, including Carl Schmitt and Ernst Jünger. The major difference is that Heidegger's anti-democratic sentiments are masked in the discourse of fundamental ontology.

In the Black Notebooks the question of Being becomes a springboard for Heidegger's intemperate judgments concerning the politics of the 1930s.

No matter where Heidegger trains his gaze, he perceives the same manifestations of historico-ontological degeneracy, the same fateful hypostatization and disqualification of Being. His preferred term to describe this condition of cultural decline is *Machenschaft*, which can be approximately rendered as "machination," while also suggesting both "fabrication" and "manufacture." Heidegger's lamentation against such machination pervaded his work in the 1930s.

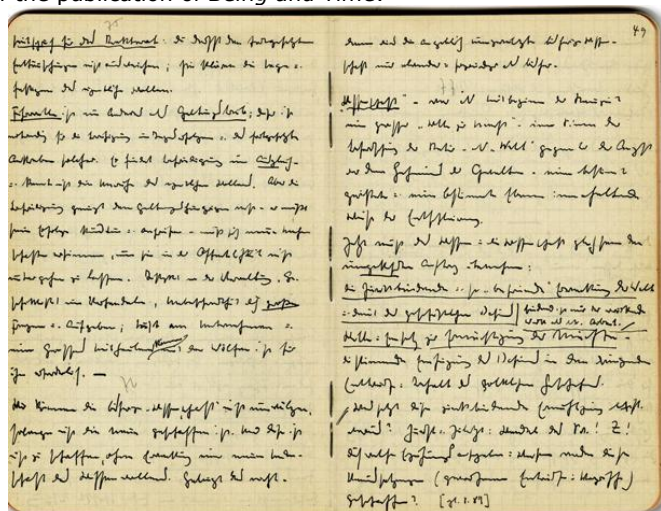
Russia and America are the same, with the same dreary technological frenzy and the same unrestricted organization of the average man. The lives of men . . . slide into a world which lacked the depth from out of which the essential always comes . . . The prevailing dimension became that of extension and number. Intelligence no longer meant a wealth of talent, lavishly spent, but only what could be learned by everyone . . . This is the onslaught of what we call *the demonic* (in the sense of destructive evil).

Here, as in many other instances, Heidegger's history of Being threatens to lapse into inverted theology, with an apocalyptic punchline. He really has nothing to tell us about Russia under Stalin or America at the time of the New Deal (though he may tell us more than he realizes about Germany under Hitler). It seems that everything "essential" has been determined in advance by the inchoate and mysterious "sendings of Being." Here it is worth recalling Heidegger's declaration in the "Letter on Humanism" that, from the standpoint of fundamental ontology, human will counts for naught. As Jürgen Habermas has written:

The propositionally contentless speech about Being [demands] resignation to fate. Its practical-political side consists in . . . a diffuse readiness to obey . . . an auratic but indeterminate authority. The rhetoric of the later Heidegger compensates for the propositional content that the text itself refuses: It attunes and trains its addressees in their dealings with pseudo-sacral powers.

In the Black Notebooks Heidegger's misplaced reverence for Being qua "destiny" occasionally reaches absurd proportions. For instance he attributes numinous power to names that begin with the letter H: Heraclitus, Hölderlin, and Hegel. But Hitler would also seem to belong to the list, as would, of course, Heidegger. Heidegger also indulges in baseless numerological prophesizing, conjecturing that a final "decision" (*Entscheidung*) on the

planetary reign of "Americanism" will come to pass in 2300. He also predicts that in the year 2327 his own name will re-emerge from the oblivion of forgetting, that is, on the 400th anniversary of the publication of *Being and Time*.



Pages from one of Martin Heidegger's Black Notebooks from 1931 to 1941, recently published in Germany for the first time. Courtesy of Deutsches Literaturarchiv Marbach.

Heidegger believed that the Soviet Union, America, and England, as embodiments of *Machenschaft*, were expressions of the spirit of "World Jewry"—a human type whose world historical goal is the uprooting of all beings from Being." According to Heidegger, the problem with *Machenschaft* "is that it leads to total deracination, resulting in the self-alienation of peoples." He continues: Whereas "World Jewry which is everywhere ungraspable, does not need to resort to arms"—since, presumably, it has stealthily infiltrated all global centers of power—"conversely, we Germans sacrifice the most racially gifted representatives of our *Volk*." In other words, according to Heidegger, "World Jewry" had everything to gain from World War II without having wagered a thing.

In Heidegger's view, another hypocritical aspect of World Jewry is that, whereas "since time immemorial, the Jews, relying on their express talents for calculation, have 'lived' according to the principle of race, they now seek to defend themselves against that same principle's unrestricted application"—a reference to the Nazis' draconian and persecutory racial legislation. Time and again, Heidegger asserts that an international Jewish conspiracy is responsible for secretly orchestrating a world-historical process of deracination—the alienation of the world's peoples from their rootedness in soil. For this reason, Heidegger believed that National Socialism's racial persecution of the Jews was essentially a case of self-defense. In his treatise on the "history of Being" he contends that, "It would be important to enquire about the basis of [World] Jewry's unique predisposition toward planetary criminality [*planetärisches Verbrechen*]."

The *Black Notebooks* confirm the extent to which, during the 1930s, Heidegger's philosophical language had imbibed the National Socialist rhetoric of "struggle" and "annihilation" (*Kampf und Vernichtung*). "Everything," he writes, "must be [exposed to] total devastation, preceded by the annihilation . . . of 'Culture.'" On another occasion, he says that, "Truth is not for everyone, but only for the strong." By way of illustration, Heidegger praises the "violent ones [*die Gewalttätigen*]" . . . who use force to become preeminent in historical Being." In the *Black Notebooks* she endorses the practice of a kind of philosophical "breeding" (*Züchtung*), claiming, "The breeding of higher and of the highest modalities of thought is of primary importance—more so than the mere communication of knowledge (*Kenntnismittlung*)." Expressing contempt for the German university, Heidegger declares that, "Two years of military service is better preparation for the sciences than four semesters of 'study.'"

The *Black Notebooks* are meant to stake out, he writes, "stealthy advance and rearguard positions" (*unscheinbare Vorposten—und Nachhutstellungen*) in the struggle to achieve a

mode of "original questioning" (*anfängliche Fragen*). "Every [authentic] philosophy is in-human," Heidegger proclaims—"a consuming fire."

During the late 1930s, as Nazi aggression precipitated a series of crises pushing Europe toward the precipice of war, the ideological fervor of Heidegger's political judgments escalated accordingly. By propagating the debased, technical-instrumental values of "welfare," "reason," and "culture," the "Western Revolutions" gave rise to the impersonal "despotism of No One—the unadulterated . . . empowerment of limitless planning and calculation" that holds sway in the contemporary world. Implausibly, Heidegger describes Bolshevism as the culmination of the English Revolution: "The character of modernity is the total and unrelenting fabrication (*Machenschaft*) of all Being." Once one abstracts from their "political, social, and religious forms," the English state and the "state of the united Soviet republics" are, Heidegger affirms, "the same," insofar as both subscribe to the same ruthless logic of technological world mastery. "The bourgeois-Christian form of English Bolshevism," Heidegger asserts, must be "annihilated." In such confused delusional ramblings, Heidegger's utter incapacity for real political judgment stands fully exposed.

Whereas Heidegger excelled at finding fault with non-Germanic cultures, he was strangely impervious to Nazi Germany's predatory and genocidal practices, despite living in the midst of them. In the early 1940s, he observes that reports of Soviet atrocities have been especially gruesome, but concerning the depredations of the Wehrmacht and the *Einsatzgruppen* in the East, he is entirely silent. He justifies Germany's inhumane treatment of Czechoslovakia and Poland by claiming that were France and England to triumph they would do the same to Germany. Yet, from the standpoint of the history of Being, a French and English victory would be *much worse*: France would undoubtedly inflict its "ahistoricity" on Germany. England would presumably do the same, turning all that it touched into a "giant business concern." Thus, a German triumph is the only way to ensure what he goes on to describe as a "transition toward reflection" as the initial step toward an "other Beginning."

Heidegger's fears about the planetary spread of "Americanism," coming from a land that he characterizes simply as the "site of catastrophe" (*das Katastrophenhafte*), are never far from view in this period. "With Americanism" he says, "nihilism attains its zenith." The Americans embrace "the condition of nothingness [*Nichtigkeit*]" as "their future, since with the appearance of 'happiness' for everyone, they destroy everything." Of course, Heidegger never made the slightest effort to investigate America—its politics, its culture, and its intellectual dispositions—since the standpoint of "history of Being" already tells him all that he needs to know.

In these writings, Heidegger's notion of our "abandonment by Being"—in essence, a restatement of Spengler's notion of "decline" retrofitted with the language of fundamental ontology—congeals into an obsession that implacably subsumes everything with which it comes into contact. Although Heidegger was fond of referring to his later philosophy as "thinking" (*Denken*), in truth, there is little evidence of real thought. Instead, time and again, we merely encounter the incantatory and ethically obtuse restatement of idiosyncratic dogma and ideological prejudice.

In light of the unrelenting cultural disparagement of non-Germanic peoples that accompanies Heidegger's embrace of the *Volk*-idea, the visceral anti-Semitism that suffuses the *Black Notebooks* should come as little surprise. The derogatory characterizations of "World Jewry" are not incidental; they are of a piece with the feverish critique of *Machenschaft*, calculation, "Americanism," and technological frenzy that, in Heidegger's view, have come to define the modern condition.

In his *Philosophische Autobiographie* (Philosophical Autobiography) Karl Jaspers recounts a conversation with Heidegger in which the topic of the "Jewish Question" arose. When Jaspers belittled *The Protocols of the Elders of Zion* as anti-Semitic drivel, Heidegger replied that, "There really is a

dangerous international alliance of Jews." Given Heidegger's delirious, prejudice-laden critique of modernity, who else could be primarily responsible for these multifarious and omnipresent manifestations of decline if not the Jews?

It is curious that Heidegger's supporters could doubt the depth of his commitment to anti-Semitism in view of the fact that, as the Black Notebooks reaffirm unequivocally, he was such an enthusiastic supporter of a regime whose alpha and omega was, in the words of historian Saul Friedländer, "redemptive anti-Semitism."

Moreover, during the 12 years of Nazi rule, Heidegger was hardly an innocent bystander. Nor did he opt for the solitude of inner emigration. Instead, he was a Nazi Party member who paid his dues in full until the very end. During his tenure as rector, Heidegger felt little compunction about serving as one of the regime's most zealous intellectual spokespersons, in one speech going so far as to praise Hitler as "the present and future German reality and its law." In the Black Notebooks, he rarely wavers in his support for Hitler, insisting that it is a "stroke of good fortune" that "the Führer has awakened a new reality that has rechanneled our [German] thinking along the right path and infused it with new energy." Heidegger also apparently set great store by the fact that both he and Hitler were born in the same year, 1889—a fact that he interpreted as indicating that their "destinies" were entwined—which turned out to be true, though not as he had imagined.

Equally disturbing is the fact that, on numerous occasions, Heidegger expressed his solidarity with the regime's unmatched ethos of cruelty and brutality. As he opines in the Black Notebooks:

National Socialism is a *barbaric principle*. Therein lie its essence and its capacity for greatness. The danger is not [Nazism] itself, but instead that it will be rendered innocuous via homilies about the True, the Good, and the Beautiful.

This echoes Nietzsche's prophetic summons in *The Will to Power* of the advent of the "barbarians of the twentieth century": "A dominating race can grow up only out of terrible and violent beginnings. *Where are the barbarians of the twentieth century?*" Just as the Vandals and the Visigoths of 5th-century Europe delivered the *caput mortem* to Roman decadence, Heidegger hopes that the Nazis will not be derailed by talk of "the True, the Good, and the Beautiful" in fulfilling their destiny.

In his capacity as rector, Heidegger had few reservations about proscribing Jewish faculty members or denouncing scholars he viewed as politically unreliable. From the very outset, he was an eyewitness to the regime's abhorrent anti-Semitic measures and policies: from the anti-Jewish boycott of April 1933 to the draconian professional proscriptions later that fall, to the Nuremberg racial laws of 1935, which codified German Jewry's de-emancipation as citizens, to the persecutions and brigandage of *Kristallnacht*, to the Jewish deportations of 1940–1941, which succeeded, at long last, in making Germany free of Jews, or *Judenrein*. Neither in his lectures, nor in his treatises, nor in his correspondence did Heidegger express any objections to these policies.

Even after the war, despite many entreaties on the part of his students, Heidegger refused to renounce the Nazi regime. Writing to Herbert Marcuse, Heidegger claimed that the atrocities perpetrated by the Allies had been just as terrible; moreover the Nazi atrocities had been concealed from the German people. Heidegger's claim is, needless to say, specious. As terrible as the firebombings of Dresden and Tokyo were, they pale in comparison with Auschwitz, Treblinka, and Babi Yar. And although the Final Solution may not have been public knowledge, the immense scale of the Nazi persecutions and deportations was apparent to everyone. After all: Where did Heidegger think that Germany's 500,000 Jews had gone?

To think that one could serve in an official capacity in the highly toxic ideological atmosphere of Nazi Germany, as Heidegger did even after he stepped down as rector, without largely sharing the regime's persecutory, anti-Semitic world view is, when all is said and done, simply delusional. The Black Notebooks are of

paramount importance because they furnish us with Heidegger's own justification of Nazism—a justification that, far from being occasional or circumstantial, emerges seamlessly from his doctrine of the "history of Being." As Heidegger affirms:

One of the stealthiest forms of Gigantism and perhaps the most ancient [is] the fastpaced historicity of calculation, pushiness, and intermixing whereby Jewry's worldlessness is established.

Given the importance of existential rootedness for Heidegger, there was no room for a "worldless" people like the Jews. "Worldlessness," was, in fact, a word that Heidegger had used on other occasions to characterize "world-poor" (*weltarm*) beings like animals and inanimate objects.

The hierarchies and exclusions that pervade Heidegger's philosophy of existence license merciless domination and persecution. This is not merely an occasional political judgment on Heidegger's part; it follows from his distinctive *Seinspolitik*, his "politics of Being." Even after the war, Heidegger continued to insist on what he characterized as National Socialism's "inner truth and greatness"; that he believed that this greatness was not ultimately achieved because his teachings were ignored hardly exculpates him.

Heidegger's philosophical partisanship for National Socialism was not a series of contingent errors or odd misjudgments.

It was a betrayal of philosophy, of reasoning and thinking, in the most profound sense. As Herbert Marcuse wrote to Heidegger in the late 1940s:

A philosopher can be deceived regarding political matters . . . But he cannot be deceived about a regime that has killed millions of Jews, merely because they were Jews—that made terror into an everyday phenomenon, and that turned everything that pertains to the ideas of spirit, freedom, and truth, into its bloody opposite.

What astonished and disturbed Marcuse was that, even after the war, Heidegger seemed constitutionally incapable of arriving at such conclusions. Instead, in stark denial of all available evidence, including the macabre revelations concerning the Nazi death camps, he continued to insist that National Socialism had been the right course for Germany—the political path that most closely approximated the contours of his own philosophy of existence. The publication of the Black Notebooks in Heidegger's Collected Works edition are proof of this perverse insistence. Heidegger faulted the Nazi movement merely for having failed to realize the sublimity of its appointed historical destiny, as delineated by his own philosophy of Being. After the war, in other words, Heidegger arrogantly maintained that it was not he who had abandoned Hitler, but Hitler who had failed him! Given the disturbing revelations contained in the Black Notebooks, any discussion of Heidegger's legacy that downplays or diminishes the extent of his political folly stands guilty, by extension, of perpetuating the philosophical betrayal initiated by the Master himself.

About the Author

Richard Wolin is Distinguished Professor of History and Political Science at the CUNY Graduate Center. His books, which have been translated into 10 languages, include [The Politics of Being: The Political Thought of Martin Heidegger](#) (Columbia University Press) and [Heidegger's Children: Hannah Arendt, Karl Löwith, Hans Jonas, and Herbert Marcuse](#) (Princeton University Press).

Comments

mikerol on June 18, 2014 at 12:03 am

Wonderful take-down of a non-thinking thinker, hogwash and the worst kind of irrationalism. It is astonishing how many other philosophers actually felt obliged to take this nonsense apart, e.g. Adorno in his Jargon of Authenticity

<http://www.srfc.net/pipermail/theory-frankfurt-school/2003-May/002345.html>

and Lukacs in his *The Destruction of Reason*.

<https://www.marxists.org/archive/lukacs/works/destruction-reason/ch03.htm>

So stating that existence preceded thinking constitutes an achievement in the world of philosophy! Tell it to a stone!
<http://www.roloff.freehosting.net/index.html#philosophy>!

dimnah on June 18, 2014 at 8:21 am

The crux here seems to be that Heidegger links reason to World Jewry. Heidegger of course isn't fond of reason ergo he dislikes World Jewry. This pretty much makes his statements antisemitism. However it would only make his philosophy antisemitism if you buy into the statement that World Jewry is somehow to blame for reason. And the only way you can make sense of that is by completely ignoring the intellectual history of the concept of reason.

I would conclude that in this case it's pretty easy to make a distinction between Heidegger's personal grudges and his philosophy. This in no way diminishes Heidegger's abominable personal legacy, but I would say his philosophical legacy need not necessarily be seen in the light of his political folly.

jmountfort6400 on June 18, 2014 at 8:51 am

This is not convincing. I would expect a distinguished professor to recognize the difference between a philosopher's prescriptive opinions and his philosophical ideas. Nietzsche, for example, identified the "abyss", and then reacted to it in an ugly (and in my opinion mistaken) way that, at the very least, held the door open for nazi interpretation. But is the abyss an essentially nazi idea? There is a hidden assumption of functionality here that needs to be explored at a deep level, and it has not been, otherwise it looks as silly to me as arguing that a car was designed to be driven to San Antonio because it was found parked in San Antonio. Are all ideas essentially "functional" and are you prepared for the consequences of arguing that they are? I would also expect someone who has just scolded another thinker for promoting ideas that are essentially "unfree" not to conclude their argument with a naked attempt to intimidate counterargument. He should be embarrassed to have resorted to such tactics. But I am not surprised because scolds are so often deeply afraid that others are too stupid or unworldly or immoral to encounter difficult things without being warped by them. Perhaps this is what lurks under the surface of their inability to even recognize that their arguments are almost all associative? The cool-headed appeals to rational argument and demonstrability that Heidegger is accused of lacking are lacking here also -- not accidentally. Just as Heidegger took the problem of groundedness too seriously, amplifying the problem of groundlessness to demonic proportions, so do Heidegger's critics fall into the same trap. The world is ungrounded; ideas creatively structure the world, willy-nilly; heaven help us if we become entranced by the wrong ideas; we have no power over them; they are our fate. Is this not the psychological tragedy of Left and Right?

A genuine commitment to reasonable argumentation, with appropriate honor given to demonstrability, validity, and staying on point, would dispense with both Heidegger's errors and those of his historical-eraserhead critics, leaving us free to ponder the kernels of truth that history has churned up in its messy wake. Even among philosophers, consistency is much rarer than our fears would make it.

farbsom on July 3, 2014 at 1:45 am

I would expect a philosophy student to know how impossible it is to separate the thinker from his thought. Can Jmountfort tell us where he draws the line between philosophical thought and ordinary thought?

This is especially difficult with an "existential phenomenologist" like Heidegger.

The response by this poster and others tells me that Heidegger will be forgotten in a generation. The present Heideggerian philosophy Professors and graduate students won't be convinced that Heidegger was a Jew hater since admitting it would mean the necessity to either justify their support of Heidegger's philosophy or to give it up.

Much easier to pretend that the philosopher was a saint while the man was a sinner.

pund_kamath on June 18, 2014 at 3:28 pm

Just shocking to know Heidegger was a Nazi. Just sinister behind a human mask,

Saksin on June 18, 2014 at 3:30 pm

A most informative dissection of the continuity between Heidegger's philosophical and political notions. My thanks to Richard Wolin for providing it.

A couple of comments only: Not every reader may recognize the connection between Heidegger's "erd- und bluthäftige Kräfte" (as well as his "Bodenständigkeit") with Nazi ideology. It may therefore be worth pointing out that Erde und Boden are 'earth' and 'soil', respectively. His phrase thus relates to the Nazi slogan "Blut und Boden", which after stripping off its folkloristic trappings can be rendered as "race and territory." Regarding Heidegger's obscure formulations regarding 'Being', and the enigmatic plural 'beings' that occur in the article's quote from his "Letter on Humanism", it should be recognized for the latter-day echo of the Hegelian teleological construal of History (with a capital H) that it is. The 'beings' represent stages in the unfolding of the world-historical teleology Hegel fancied lies immanent in human affairs. He imbibed this incoherent notion at the theological seminary at Tuebingen - his only higher education, by the way - from Christian histories purporting to illustrate the workings of divine providence in human affairs (for which see the section "Hegel and the Hermeneutics of history" in Book II of "Vehicles of hope" at www.pathsplitter.net). Hegel saw this teleology reach its world-historical goal in Prussian Protestantism and his own philosophy, while Heidegger apparently was not content to let it rest there, but rather had it seek its goal in "the sublimity of [Nazism's] appointed historical destiny, as delineated by his own philosophy of Being"... That philosophy, rather than representing something "deeply original and [...] important" and something "able to revolutionize the enterprise of transcendental philosophy", is no more than the final dregs of the poisonous drivel with which Hegel encumbered occidental philosophy.

Gregory on June 19, 2014 at 9:07 pm

Richard Wolin is something of a fraud, and he is certain being disingenuous in his presentation of Heidegger. Read the whole of Being and Time. Does this great book demonstrate anything like an impulsive, pathological attachment to irrationalism, anything to hint of latent lunatic devotion to Hitler's stupid and menacing pathologies. Heidegger is questionable, but still an extraordinary philosopher. Wolin is strictly an academic hack.

Jacob Arnon on July 4, 2014 at 4:06 pm

Gregory is being obtus in his attack of Professor Wolin when he says: "Read the whole of Being and Time. Does this great book demonstrate anything like an impulsive, pathological attachment to irrationalism, anything to hint of latent lunatic devotion to Hitler's stupid and menacing pathologies."

There is so much wrong with this comment that I would almost suspect that Gregory belongs to the Platonic tradition in search of essences. Being and Time from an Heideggerian point of view is merely part of the tradition of Heideggerian thought. That thought is still evolving and like Platonic or Cartesian thinking it unfolds in time; it can't be contained except by another mode of thinking.

In the few generations that Heideggerian thought has been around it has given us a French tradition in which thinkers like Zizek has demonstrated how antisemitism can be embedded in Heideggerian antisemitic thought. (see Adam Kirsch critique of Slavoj Žižek in the December 2, 08 issue of the New Republic.) To be brief Zizek had argued that Jews are prone to use reason in order to outwit and subjugate others:

"My immediate racist association was, of course: 'Typical Jews! Even in the worst gulag, the moment they are given a minimum of freedom and space for maneuver, they start trading—in human blood!'"

Living aside Zizek's rhetorical use of irony ('my...racist association....') it is telling that Zizek attacks the Jews in very similar terms that Heidegger uses in his Black Notebooks. As Wolin says: "In the Black Notebooks, Heidegger's anti-Judaism becomes obsessional, as his repeated excoriations of the Jewish mentality of 'calculation' and 'reckoning' demonstrates." To the Heideggerian Zizek (he had been influenced by Heidegger in his early years) as to Heidegger himself Jews are by nature prone to calculation. This is like saying that Jews are prone to

inauthenticity that they are an inauthentic people. Form this view they embody the negative side of being.

I don't believe that it was an accident that Heidegger joined the Nazi party in 1933. Like them he saw Jews as the enemy. I will also say that like them he valued the immediacy of action to the mediated being valued in the Western tradition from Socrates, Plato and Aristotle to Descartes to Hegel and beyond.

Reading Heidegger's Being and Time in light of the authors subsequent behavior demonstrates its true meaning. The Black Notebooks merely make manifest what has been implicit in his first study of "Being."

mountfort6400 on June 21, 2014 at 8:36 am

Where did the comments go?

gregoryde on June 22, 2014 at 7:29 am

Heidegger on his association with the Nazis, in a letter to Karl Jaspers:

"What I report here can excuse nothing. Rather, it can explain how, when over the course of years what is virulently evil became manifest, my shame grew-the shame of directly or indirectly having been involved in it."

Jacob Arnon on July 4, 2014 at 4:12 pm

Heidegger's "shame" is the result of his attempt to overturn the Western tradition of thought. Specifically, of his antagonism to mediated concepts in favor of an analysis which privileges the "ready to hand."

Jacob Arnon on July 5, 2014 at 5:08 am

btw: how do you explain Heidegger's equating of the murder of six million Jews to the murder of cattle?

Besides I wouldn't read Heidegger's letter of shame for having been "involved in virulent evil" as a reference to Nazi antisemitism. Many antisemites justified Nazi antisemitism while decrying the evil of starting a world war (or rather of losing the war). Heidegger himself compares in his Black Notebooks Jews to Nazis.

This has become a shameful antisemitic and cliché trope.

Charles Vekert on June 28, 2014 at 3:37 pm

I have never been able to believe that Heidegger really said anything that made any sense. I will admit to being a philistine even though I studies philosophy of science as an undergrad and I am not totally ignorant of modern philosophy. Consider the quote from the article: "Contemporary Jewry's . . . increase in power finds its basis in the fact that Western metaphysics—above all, in its modern incarnation—offers fertile ground for the dissemination of an empty rationality and calculability, which in this way gains a foothold in "spirit," without ever being able to grasp from within the hidden realms of decision."

What dies this mean, if anything? Is science an "empty rationality" because it goes wherever facts lead it? Is it OK to believe in the Jewish stab-in-the-back story because it is better for the spirit of German nationalism. Heidegger only seems to make sense when you keep on a plane of high abstract thought. What does this mean? "The voice of blood derives from the fundamental mood of man,..." Literally blood has no voice. And what is the "fundamental mood" as opposed to other moods of man? Is he saying that social mores determine attitudes to current events? What an insight!

On the rare occasions when Heidegger comes up in conversation, I like to take my copy of Being and Time and read a sentence or two at random. Great fun. But what can you expect from a Volkless American anyway?

jazzmusiker on June 29, 2014 at 3:01 pm

This comment is for Gregory. The last refuge of the scoundrel, is the flag. The last refuge of an intellectual light weight is argumentum ad hominum. Your comments about Wolin ("he's a fraud / Wolin is strictly an academic hack") tell us more about you than than about Wolin. Alas, your ranting represent an exhibition of a prodigious poverty of imagination - a poverty of self knowledge, that makes impossible for you to realize how distanced from civil discourse your comments are.

I have read Being and Time in English and German (I am fluent) - studied it in graduate school. And yes, there is much in that book that hints "of latent lunatic devotion to Hitler's stupid and menacing pathologies."

Yannick L. on July 4, 2014 at 8:56 am

Interesting article. I would not call E. Jünger a 'proto-fascist'. He was a nationalist, but he never joined the NSDAP. In some of his earlier works, like 'Der Arbeiter', his ideas seem rather close to Communism at times. In fact, he was a rather fierce opponent of National-Socialism, refusing to work for Goebbels, refusing a seat in the Reichstag, attacking the government in his 'Auf den Marmorklippen' (whilst the Nazis were probably too stupid to realise he was in fact taking them appart in a massive allegory), and being involved with and an inspiration of the Stauffenberg plot against Hitler.

Gregory on July 23, 2014 at 8:00 pm

Pathetic.

Gregory on July 23, 2014 at 8:01 pm

From the NYTimes

Your review of The Seduction of Unreason just went live on Amazon.com

Dear Rootless Cosmopolitan,

Your latest review has just gone live on Amazon. We and millions of shoppers on Amazon appreciate the time you took to write about your experience with this item.

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The Seduction of Unreason

~Richard Wolin (14)

Richard Wolin is a Hack, July 23, 2014

By Rootless Cosmopolitan (Beach Florida)

This review is from: The Seduction of Unreason: The Intellectual Romance with Fascism from Nietzsche to Postmodernism (Paperback)

This spring, the Students' Union at the University College London banned meetings of a group called the Nietzsche Club, which was formed to discuss the ideas of philosophers who inspired, among others, far-right politicians and leaders of the past, like Benito Mussolini, an admirer of Nietzsche's work. The Union Council decided that the discussion of such thinkers and ideas would foster a dangerous wave of fascism among its students, and prevented them from holding a public meeting. There is a profound disconnect between Heidegger's anti-Semitic prejudice and his philosophy.

To those of us in philosophy concerned with ideological censorship, this incident seems like the tip of the iceberg in an impending struggle over the prospects of a serious scholarly engagement with some of the most important philosophers of the 19th and 20th centuries. But, unlike the actual Arctic ice sheets that are melting at an alarming rate, the freeze imposed on thinking is showing no signs of abating. In particular, there is a menacing chill forming around the work of Martin Heidegger.

With the publication of Volumes 94-6 in Heidegger's "Complete Works" containing the infamous "Black Notebooks" (or private diaries, not yet translated into English) earlier this year, his critics, pointing at the incontrovertible evidence of Heidegger's anti-Semitism, now claim that his philosophy is suffused with objectionable ideas through and through — so much so that the critique of modernity developed by the German thinker is being reinterpreted as a way to "launder" his anti-Semitism. As a Jew, who suffered from anti-Semitic discrimination in the final years of the Soviet Union, I am weary of the contemporary manifestations of this hateful ideology. But I also find irksome the attempts to use the label "anti-Semitism" as a tool for silencing dissent. Both opposition to Zionism and the thinking inspired by Heidegger now incur this charge, which is leveled too lightly, thoughtlessly, and therefore without a minimum of respect for the actual victims of ethnic or religious oppression. Of course, none of the recent revelations about Heidegger should be suppressed or dismissed. But neither should they turn into mantras and formulas, meant to discredit one of the most original philosophical frameworks of the past century. At issue are not only concepts (such as "being-in-the-world") or methodologies (such as "hermeneutical ontology") but the ever

fresh way of thinking that holds in store countless possibilities that are not sanctioned by the prevalent techno-scientific rationality, which governs much of philosophy within the walls of the academia. It is, in fact, these possibilities that are the true targets of Heidegger's detractors, who are determined to smear the entirety of his thought and work with the double charge of Nazism and anti-Semitism.

Now, if canonical philosophers were blacklisted based on their prejudices and political engagements, then there wouldn't be all that many left in the Western tradition. Plato and Aristotle would be out as defenders of slavery and chauvinism; St. Augustine would be expelled for his intolerance toward heretics and "heathens"; Hegel would be banned for his unconditional admiration for Napoleon Bonaparte, in whom he saw "world spirit on horseback."

As for Heidegger himself, those minimally versed in his thought will know — whether they admit it or not — that his anti-Semitism contradicts both the spirit and the letter of his texts, regardless of the ontological or metaphysical mantle he bestows upon anti-Semitic discourse. Perhaps the German thinker did not sense this contradiction, but this does not mean that it was not there. Let me give you an example.

In one deplorable turn of phrase in "Black Notebooks," Heidegger writes about the "worldlessness" of Judaism and associates the Jews' uprooting from a national territory with the "world-historical 'task' of uprooting all beings from Being," which, according to Heidegger, Judaism presumably shares with modernity as well as with Bolshevism, Americanism, British imperialism, and so on. The French philosopher Emmanuel Faye is correct to trace this concept of "worldlessness" that describes the state of an inanimate object, such as a stone, back to Heidegger's 1929 course on "The Fundamental Concepts of Metaphysics." As worldless, the Jews are reduced to the level of things — a classical dehumanization technique. But from this valid argument, Faye jumps to a ridiculous conclusion that "the Heideggerian notion of 'being-in-the-world,' which is central to 'Being and Time,' may take on the meaning of a discriminatory term with anti-Semitic intent." While his first point probes the depths of Heidegger's anti-Semitism, the second is an amateurish trick, endeavoring to taint a fecund idea by means of nothing but free association.

Well before the publication of "Black Notebooks," Heidegger's organicist metaphors for spiritual life that is rooted, plantlike, in the native soil (for instance in "Discourse on Thinking") could be read as denying genuine talent and creativity to those who did not enjoy a strong connection to the "home ground," including, in the first instance, the Jewish people. But such racist nearsightedness does not at all follow from the content of his philosophy. In fact, one could say that the Jewish mode of rootedness was temporal, rather than spatial; before the Zionist project undertook to change this state of affairs, the Jews were grounded only in the tradition, instead of a national territory.

Such grounding is anathema to the uprooted condition of modernity, with which Heidegger hurriedly identified Jewish life and thought and which is expressed, precisely, in the destruction of tradition. From the perspective of the author of "Being and Time," the temporal nature of Jewish rootedness should have been viewed as more desirable than spatial ties to the soil. After all, didn't Heidegger want to make (finite) time, rather than space, fundamental to human existence?

There is, then, a profound disconnect between Heidegger's anti-Semitic prejudice and his philosophy, which influenced a number of prominent Jewish thinkers, from Hannah Arendt to Jacques Derrida, and from Leo Strauss to Emmanuel Levinas. Yet, more and more, one is forced to justify the very act of reading his works for purposes other than denunciation and censure. As my colleague Marcia Cavalcante Schuback (who translated "Being and Time" into Portuguese) and I write in our forthcoming commentary on Heidegger's 1934-5 seminar analyzing Hegel's political philosophy: " 'The case of Heidegger,' or 'l'affaire Heidegger,' as the French call it, is the case of philosophy facing the loss of its right. And what are all the controversies surrounding Heidegger's Nazism about if not the right of and to

his thought, not to mention the right to think further on his path, despite, against, or with his past?"

More broadly formulated, the question is about who has the right to pursue philosophy, to call herself or himself a philosopher, and to deny this appellation to others. In his book, "Heidegger: The Introduction of Nazism into Philosophy," when referring to Heidegger, Faye often renders the word philosopher in quotation marks. The current fight for the possibility of reading certain philosophical works is, therefore, a fight over the very meaning of philosophy, with or without quotation marks.

Jacob Arnon on July 24, 2014 at 7:32 pm

Can any one tell me that it's completely accidental that Gianni Vattimo an Italian philosopher and student of Gadamer who draws on the philosophy of Heidegger has also shown himself to be an antisemite?

"Antisemitism"

"Vattimo stated that he has "re-evaluated" The Protocols of the Elders of Zion and now felt they largely reflect the truth about the Jews.[7] He stated that he believed the creation of "the state of Israel was the beginning of ruin". He also had concerns about Jewish control of banks saying "Let's remember that the Federal Reserve is owned by Rothschild and Rockefeller". Renzo Gattegna, the president of the Union of Italian Jewish Communities accused him of antisemitism, writing "words of hatred that don't add anything new and are accompanied by the squalid reproposal of anti-Semitic stereotypes".[8][9] Rabbi Barbara Aiello, Italy's first female rabbi accused Vattimo of antisemitism. Reacting to his statements and to others like it, the foreign ministers for Italy, France and Germany said that they condemn anti-Semitic slurs as well as violence that has occurred at pro-Palestinian demonstrations in Europe.[10]"

http://en.wikipedia.org/wiki/Gianni_Vattimo#Antisemitism

Jacob Arnon on August 2, 2014 at 8:59 pm

Gregory in his long rambling post concludes his screed with the following:

"More broadly formulated, the question is about who has the right to pursue philosophy, to call herself or himself a philosopher, and to deny this appellation to others. In his book, "Heidegger: The Introduction of Nazism into Philosophy," when referring to Heidegger, Faye often renders the word philosopher in quotation marks. The current fight for the possibility of reading certain philosophical works is, therefore, a fight over the very meaning of philosophy, with or without quotation marks."

I have been teaching for many years at a University and the idea that anyone would proscribe a major thinker like Heidegger is more than bizarre.

Gregory's defense of Heidegger would have been much stronger had he himself told us why he thought the German thinker's reputation as a great thinker is deserved. Instead he offers us a paranoid view of academia.

Gregory confuses Wolin's critique of Heidegger with proscription. There have been so many books praising Heidegger that to list them all would require many, many hours of typing. I'll just offer one example to show how wrong Gregory is when he worries that Heidegger might be excommunicated from academia over his antisemitism: Professor Hubert Dreyfus's course on Heidegger is one of the most popular philosophy courses at Berkeley University. Not only that his course can be found on Youtube on iPads and podcasts. This doesn't sound to me that the former Nazi is being censored. Huckleberry Finn has a better chance of being censored than Being and Time. (I am being facetious here, but not by much.) I know of no case and (Gregory doesn't offer one) where lectures on Heidegger were forbidden or censored in this country.

I am sorry that Gregory was the target of discrimination in the past: "As a Jew, who suffered from anti-Semitic discrimination in the final years of the Soviet Union, I am weary of the contemporary manifestations of this hateful ideology." I have relatives who suffered worse than discrimination in early and middle years of the Soviet state, but the U.S. is not the kind of State the Russia was and it's not likely to turn a country that persecutes teachers of philosophy.

Gregory is also wrong to think that criticism of Heidegger's antisemitism has led to demonization of those who study and teach Heidegger's philosophy.

The most bizarre complaint that issues from this Heidegger teacher, though, is stated in the following words: "...more broadly formulated, the question is about who has the right to pursue philosophy, to call herself or himself a philosopher..." this is strange for a number of reasons: first because who or what is a philosopher has been a central concern of philosopher from Plato and Aristotle to Heidegger and Leo Strauss.

Second because in my experience Heideggerians are more likely to deny that appellation to rival thinkers than the reverse. This has been true since Heidegger himself said that he doubted the Husserl "was even for one day in his life a philosopher." (Not an exact quote but you can find it in one of the essay collected in Hubert Dreyfus' "A Companion to Heidegger.")

Third, because in every discipline self-definition, and authority is a central concern.

It seems to me that it is Gregory who is trying to censor criticism of Heidegger with his complaints.

Finally, Gregory like other Heideggerians has gotten into the habit of defending Heidegger by distorting his influence. When Gregory writes that "...there is, then, a profound disconnect between Heidegger's anti-Semitic prejudice and his philosophy, which influenced a number of prominent Jewish thinkers, from Hannah Arendt to Jacques Derrida, and from Leo Strauss to Emmanuel Levinas." He states more than he knows: Levinas and in part Leo Strauss developed their philosophies in opposition to Heidegger. Strauss use of Plato and that tradition is particularly anti-Heideggerian and so is Levinas' counter-Ontology in his "Autrement qu'être ou au-delà de l'essence" 1974 (Otherwise than Being or Beyond Essence). I'll let others decide if Arendt can be called a Heideggerian or not. (Just because she was intimate with him doesn't mean she accepted his thought without reservation especially his political views.) Derrida is the only thinker who can be said that he was a Heideggerian without reservation. (It's his Judaism that is the question with him not his Heideggerianism.)

Gregory's appeal to these Jewish thinkers shows how wrong he is to worry that criticism of Heidegger would lead to a kind of sterilization of philosophy. All thinking comes from a confrontation with other modes of thought. Renaissance though was made possible in part by a confrontation with Aristotle just as Levinas' original ethics was made possible by his confrontation with Heideggerian Ontology.

One last word: I myself am very critical of Heidegger: his past political thought (the involvement with the Nazis) is not the major reason. I view Heidegger as a shallow philosopher who developed a number of philosophical themes but not a real philosophy. I know how strange this will seem to dyed in the wool Heideggerians like Hubert Dreyfus and Gregory. Still one need only read the work of the recently deceased philosopher Stanley Rosen(see his "The Quarrel between Philosophy and Poetry") to realize how wrong Heidegger was about some major thinkers like Plato.

Heidegger made his reputation as an anti-Platonist, but if he got Plato wrong what are we to think of the rest of his philosophy?

Jacob Arnon on August 4, 2014 at 9:35 am

When do you post reply comments?

Jacob Arnon on August 4, 2014 at 2:30 pm

Gregory in his long rambling post concludes his screed with the following:

"More broadly formulated, the question is about who has the right to pursue philosophy, to call herself or himself a philosopher, and to deny this appellation to others. In his book, "Heidegger: The Introduction of Nazism into Philosophy," when referring to Heidegger, Faye often renders the word philosopher in quotation marks. The current fight for the possibility of reading certain philosophical works is, therefore, a fight over the very meaning of philosophy, with or without quotation marks."

I have been teaching for many years at a State University and the idea that anyone would proscribe a major thinker like Heidegger is more than bizarre.

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Heidegger made his reputation as an anti-Platonist but if he got Plato wrong what are we to think of the rest of his philosophy?

Jacob Arnon on August 6, 2014 at 3:06 pm

Can you please update the response submission?

Some of us were involved in an intricate discussion.

gabe on August 12, 2014 at 12:47 pm

A good example for teaching about ad hominem arguments, and for separating ideas from personalities. (Might as well find out now kids: many of the greatest artists, scientists, entertainers, political leaders, sports heroes and yes, moral advisors, turn out to be horrible people. Sorry.)

Wolin seems unable to consider critiques of Descartes & Kant (or the Enlightenment ideal of rationality) without attributing them to racism or other bad impulses. The idea that mind isn't a free-floating receptacle, but is grounded in a spatiotemporal historical setting with a practical dimension, is not unique to Heidegger; you could also learn it from dozens of non-German, non-bigoted writers. And the idea that ethics grows out of communal and traditional sources, before expanding toward a universal limit, didn't originate with Heidegger's anti-semitism--it's also a staple of ancient Jewish tradition! (You can argue that it was dangerous even then: the Talmud contains moments of

both beautiful universalism and unabashed racism. But they were at least aware of the tension.) Finally, Wolin's crude assertions of "mysticism", if taken seriously, would wipe out huge swaths of philosophy, from Buddhism to Bergson, and would include not only Jaspers himself (cited by Wolin contra Heidegger), but also great Jewish thinkers like Buber and Levinas.

It's true that many thinkers who place a premium on experiences of unity, detachment, ego-suppression, etc. also find themselves hampered by obscure language. But the connection is not a necessary one, and in the history of such writing, Heidegger (at least early on) stands near the more intelligible end of the spectrum. It seems like Wolin just wants to use the association to advance his rationalist agenda. (And BTW, some analytic philosophers are capable of obscure writing too.)

Personally, I could never stand Heidegger's pompous writing style, was appalled by his quasi-political asides, and in general didn't like the guy. I figure I also wouldn't have gotten along with other Nazis like Erwin Schrodinger, for example. But the validity of Schrodinger's equation for physicists is unaffected by his Nazism (what if the cat in the box, in his thought-experiment, turned out originally to have been a Jew in a gas chamber?), and the same goes for Heidegger's analysis of language and perception, and the history of philosophy.

<https://jewishreviewofbooks.com/articles/993/national-socialism-world-jewry-and-the-history-of-being-heideggers-black-notebooks/>

If we want to tackle anti-Semitism we must challenge hate speech, not censor it

Tom Slater 9 February 2015 18:13



French hate-speech laws have allowed Dieudonné M'bala M'bala to establish his 'anti-establishment' credentials (Photo: Guillaume Souvart/Getty)

One month on from the *Charlie Hebdo* massacre, free speech is still under attack. The outpouring of public revulsion at the bloody silencing of 'blasphemous' cartoonists after the attack was inspiring. It was a visceral display of support for the right to speak one's mind – as crudely, offensively and blasphemously as one chooses – that has been absent for some time. But deep-rooted ambivalences have remained – and now these look to be exploited by policymakers looking to institute blasphemy laws of their own.

When it comes to cracking down on aberrant ideas, Europe has long been leading the way. Restrictions on hate speech are in place across Europe. Enshrined in the UK's Public Order and Racial and Religious Hatred acts, and mirrored across the continent, these are binding, state sanctions on speech and expression that have escaped the recent flurry of support for free speech.

Such laws are routinely used to silence speech and squish dissent and – with those bloody attacks fresh in our minds – the reach of these laws look to be extended even further. Last week, the Community Security Trust published a report stating that anti-Semitic incidents had more than doubled in 2014, leading to the government's All-Party Parliamentary Inquiry into anti-Semitism to [call today](#) for further restrictions on anti-Semitic speech online.

The report does make for grim reading. Renewed conflict in Gaza last year spurred an all-time high in anti-Semitic 'incidents'

on Twitter and Facebook. References to Hitler and the Holocaust abounded, as keyboard politicians lapsed readily from nominal anti-Zionism into full-blown anti-Semitism. Now, in an attempt to curb this worrying trend, policymakers are calling for so-called internet ASBOs to be enforced on those who spew such bigoted bile online.

But as disgusting as we may find the rise of hashtag anti-Semitism, the calls to further strengthen hate-speech laws could only spell disaster. The thing about censorship, even in its most well-meaning forms, is that it simply doesn't work. It lends prejudice glamour and inflames tensions rather than alleviating them. For proof of this one need look no further than Dieudonné M'bala M'bala, the French anti-Semite and erstwhile comedian, who has presented his now-routine arrests under French hate-speech laws as proof of his 'anti-establishment' credentials. Given that much of modern anti-Zionism is mired in conspiracy theory – in tinfoil-hat musings about the support and favour that Western governments and business lend evil Israel – state sanction would only further fan the flames.

But, more crucially, cracking down on vile speech does nothing to tackle the vile ideas which fuel it. This is particularly true of hate-speech legislation, which, by definition, only concerns itself with the emotional, rather than ideological, content, of what is being said. Instead of tackling backward ideas, hate-speech laws pathologise them, consigning them to the irrational loony bin of political discourse rather than dissecting them and dismantling them in full view.

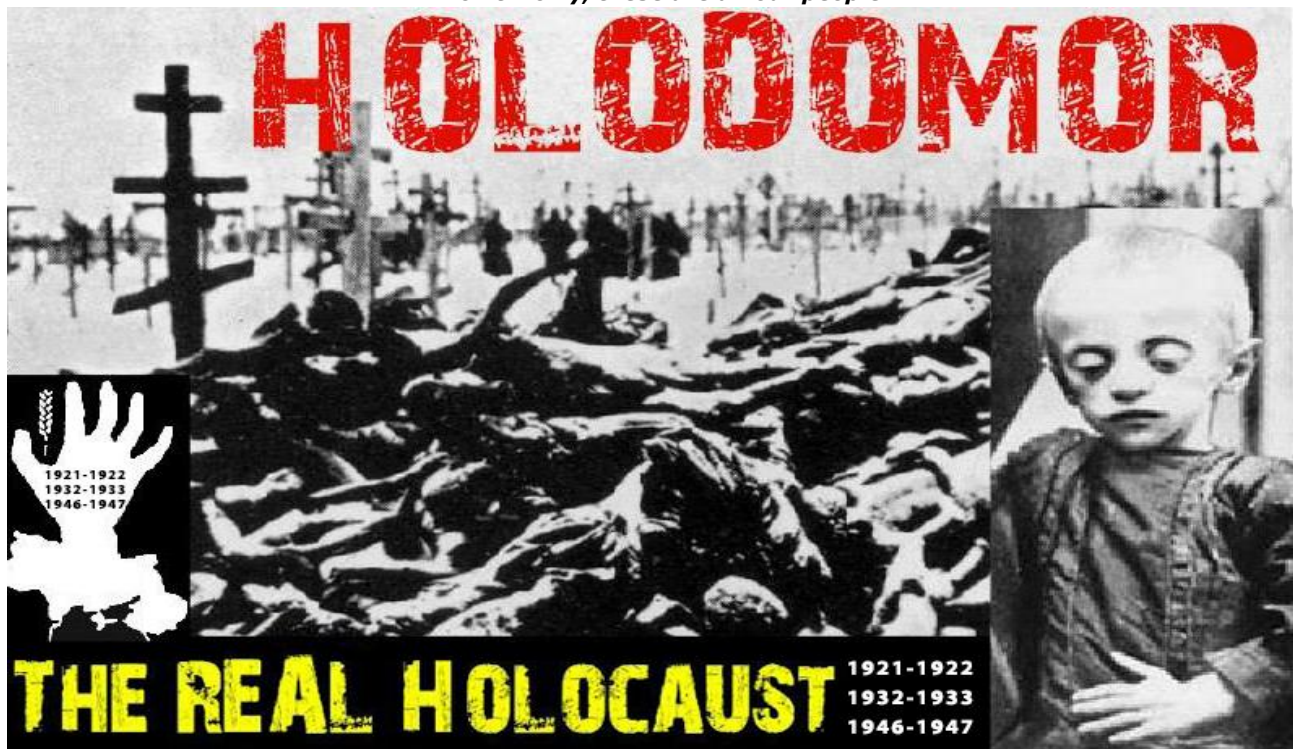
It's a sad truth that, today, holding firm on liberal, Western values has become conflated with a blithe complicity with prejudice. The mantra of hate-speech laws is 'intolerance of intolerance', and this Orwellian idea has debilitated progressive politics. If we want to tackle the rise of anti-Semitism we need to tolerate speech – no matter how odious – while stiffening our resolve to challenge it. Rather than leave it to the censors of the state, it's time we got a little angry, and argumentative, ourselves.

Tom Slater is assistant editor at *spiked* and coordinator of the Free Speech University Rankings

<http://blogs.spectator.co.uk/coffeehouse/2015/02/we-must-challenge-hate-speech-not-censor-it/>



Don't worry, these are all our people!



From the early 1920's onwards Europeans were systematically terrorised, tortured and slaughtered under the Jewish Bolshevik regime installed by the Jewish butcher Lenin. The Holodomor genocides alone claimed the lives of over 17.5 million.

NO-ONE REMEMBERS THEM BUT EVERYONE REMEMBERS THE BIG LIE